

AFTER
DEATH
WHAT?THIS
PAPER
TELLS
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC OBSERVER

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

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A Tribute To
LILIAN WHITING

For the past fifty years, Miss Whiting's name has been associated with the philosophy of survival and spirit communication; she has written articles for many of the world's leading Spiritualist papers and magazines. Although she was born, christened and confirmed an Episcopalian . . . yet her contributions to Spiritualism . . . prove she has never allowed this affiliation to stifle her love for Spiritual Truth . . . as she sees it.

She Wrote a Biography of
ELIZABETH BARRETT BROWNING

By The Editor

From time to time during the past few years, dozens of delightful and highly spiritual articles written by LILIAN WHITING have appeared in various Spiritualist magazines.

For the past fifty years and even up to the present time, she has enjoyed an absorbing literary life . . . many have been drawn to her in deep admiration for her published volumes. These now number twenty . . . all published since 1894, when the "WORLD BEAUTIFUL" (*) appeared, placing her . . . at a bound . . . in the first rank of contemporary writers on these exalted themes.

One of Miss Whiting's first books was "THE LIFE RADIANT" in which was portrayed, as by the hand of a master . . . the meaning of life and the infinite possibilities of the soul. Another of her books, "THE SPIRITUAL SIGNIFICANCE" (*) points to the scientific investigation with relation to immortality so that the latter will be capable of proof.

The Coming Religion

There are literally thousands, who, after reading her articles agree with her particular trend of thought and consequently have expressed a warm sympathy for her work.

Those who know her best are aware that beyond any merit that may come from an entire surrender of her life to the dissemination of what she believes to be the Coming Religion of humanity, she claims no praise for the manner in which it is set forth in her writings.

The more effectually she can appeal to her readers, the more receptive have they been to the divine influences that control life. Spirit can then speak to spirit, and it is just prayer and love . . . a desire to bring the light that has transformed her life to others . . . that makes this possible.

"Since Love and Prayer have drawn me to this place
I'll trust the combination, still to guide;
And if I wend my ways with any grace,
Or shed a ray of luster on my race,
'Twill be because in these I did confide."

Plenty of Evidence

In a letter received from Lilian Whiting, just recently . . . written from the Brunswick Hotel in Boston, there is ample evidence that . . . even though nearing her eighties, she still cherishes the work so near to her heart. The letter written to the office of PSYCHIC OBSERVER was in answer to an inquiry as to whether or not she was the "Lilian Whiting" who had heard so much about . . . her letter reads:

December 2, 1941

"Oh, yes . . . dear Mr. and Mrs. Pressing . . . I am the 'Lilian Whiting' of 'The National Spirit-

She KNOWS about Spirit Communication . . . has had plenty of evidence in her own life.



"Psychic Observer"

LILIAN WHITING, one of America's outstanding authors and writers . . . her works deal with the significance and importance of the proper understanding of Spiritual Philosophy. Her book "The World Beautiful" . . . although out of print (*) . . . is considered one of her richest contributions to the truths of Spiritualism.

(Picture above taken over forty years ago . . . courtesy "Harbinger of Light")

ualist" . . . I am an Episcopalian (Unitary Church, Boston) . . . born . . . christened . . . confirmed in the faith . . . BUT I share the belief of Spiritual Philosophy . . . I not only KNOW it . . . I have plenty of evidence . . . in my own life.

With all friendship,

(signed) Lilian Whiting.

Lilian Whiting's experiences represent the fullest belief in spiritual direction, but strictly maintain the supremacy of the individual soul, that they are a most valuable object lesson for all inquirers.

Based on Truth

It is advisable also to know that the combination of scientific psychic investigation and advanced spiritual teaching as put forward in these columns is commending itself to leading minds everywhere.

It is the only presentation that will compel the attention of thinking people, and events are rapidly showing that this conviction has been based on truth. Lilian Whiting sees this so clearly and realizes that she has simply been the

(Continued Page 4, Col. 1)

(*) Slightly used copies of "THE WORLD BEAUTIFUL" may be purchased (\$1.00) from Dale News, Inc., Lily Dale, N. Y. "THE SPIRITUAL SIGNIFICANCE" or "Death As An Event In Life" is still another book written by Lilian Whiting. A few slightly used copies (\$1.00) . . . are also available. (Both above books \$1.50)

SPIRIT CONTACT ASSURES FATHER
OF SON'S SAFETY IN THE ORIENT
Medium's "Dead" Brother Relays Comforting Messages

It will not be difficult to follow the factual data contained in this article if these facts are properly and correctly related. CHARLES L. SHARP is a trance and mental medium . . . he is pastor of a Spiritualist church in Fort Worth, Texas. One of Mr. Sharp's principal spirit collaborators in "JIMMIE" . . . his own "dead" brother. Jimmie is the spirit that keeps his medium, Dr. Sharp, Sr., in touch with his son, Charles L. Sharp, Jr. . . . a U. S. aviator serving in the Pacific area . . . now read this interesting story . . . ED.

His Father . . . A Medium



"Psychic Observer"
CHARLES L. SHARP, JR.,
"Hong Kong Pilot"

TEXAS PAPER
LAUDS SHARP.Pilot Brings Burning
Plane Safely To the
Ground

Perilous adventures in line of duty are nothing new to CHARLES L. SHARP, JR., 33, Fort Worth pilot, in China, who helped evacuate 275 Hong Kong refugees during the first two nights of the Japanese siege.

He went to China in 1933 to train Chinese pilots to be pursuit fliers. As an airmail pilot two years later, he flew over the battered river torments of the Yangtze River to report fresh breaks in the dike and aid in control and rescue work during the disastrous flood of the Western Honan Province.

In 1936, as pilot of a Shanghai-Nanking airliner, he brought a burning plane to the ground at the Nanking airport, rushed his passengers and mail to safety and the barely escaped with his life as the gasoline tank exploded and the whole plane went up in flames.

In 1937, he was reported killed while piloting a plane in the Shanghai war area. This report was later amended to "wounds in the ribs" and later (by Sharp himself) to a narrow escape with no wounds at all.

Flying for China National Aviation Corporation at that time, he was ordered from Hankow to Nanchang ostensibly to return with a cargo of currency for Shanghai banks. As Nanchang soldiers began loading the air transport with ammunition, Sharp protested and began removing the dangerous cargo.

A Chinese colonel ordered a soldier to shoot the aviator. When the soldier hesitated, the officer seized the rifle and shoved home the bolt. Facing death or a cargo of ammunition, Sharp chose the unwelcome cargo.

Sharp is the son of Rev. and Mrs. C. L. Sharp of 809 Penn Street. His father is a Spiritualist. (Continued in left hand column)

Spirit Communications
Verified by
Press Bulletins

Of late, hundreds of stories are coming to light . . . stories proving personal survival and spirit communication . . . stories that will make the world cognizant of the marvelous way in which mediums and psychics, in and out of the realms of organized spiritualism, are serving not only their fellow man but also the spirit world.

Most of these stories are about the men in the armed forces . . . stories of how relatives have been informed of their sons whereabouts and safety . . . stories of how actual contact has been made with the earth plane by those boys who have already given their lives. This story, however, has to do with the former situation.

"Jimmie" Collaborates

Last Summer, in the PSYCHIC OBSERVER SEANCE ROOM at Lily Dale, Dr. Charles L. Sharp gave a private seance for the Editors of this journal, "Jimmie." Dr. Sharp's control, spoke and assured Mrs. Sharp, in the presence of the Editors, that her son was safe . . . even to the point of specifying his activities in detail. Such information . . . always proven to be correct, has been a great comfort to the Sharps in the past and now that their son is in the thick of it, these contacts are all the more helpful.

After America's entry into the war, things began to happen in the Sharp family circle. Press re-

ports of young Sharp's activities were received at this office and these were immediately checked. PSYCHIC OBSERVER wrote to Dr. Sharp, and asked whether there was anything that could be added to these reports and whether, through "Jimmie," they were still in contact with their son. In answer to this letter Dr. Sharp writes:

Positively So

"I have postponed answering your letter of the fourth until the Dallas office of the Associated Press returned a picture of my son . . . They asked for it about three weeks ago . . . I phoned them and they said that they were mailing it to me . . . I will call them again Monday and as soon as I receive this picture, I will forward it to you. It is one of the best pictures that we have of our son."

"In your letter you ask . . . 'Are you repeatedly kept in close contact with him from this office side' . . . to this I (we) answer in the affirmative . . . positively so . . . When we become anxious concerning him, we call on Jimmie and he invariably gives the information needed."

"During all of his exciting and unusual activities we have kept informed . . . and we have Jimmie's assurance that he will be taken care of . . . to this comforting assurance we accept with a feeling of the deepest gratitude . . . knowing that spirit guidance is a positive fact . . . HOW CAN WE DO OTHERWISE?"

"We are oftentimes given news (Continued Page 4, Col. 5)

Fort Worth Pilot Aids 275
Escape from Hong Kong

Taken from the FORT WORTH STAR-TELEGRAM, dated December 15th, 1941.

Taking off and landing in the face of possible Japanese air attacks, American and Chinese pilots ferried more than 275 persons out of beleaguered Hong Kong during the first two nights of the Japanese siege.

The news was withheld from publication until Sunday to safeguard all concerned in the operation.

The pilots, employed by the China National Aviation Corporation, which is operated jointly by the Chinese government and Pan-American Airways, made 16 flights out of Hong Kong, landing most of their passengers at a point about 200 miles inland from the British crown colony. Some planes flew all the way to Chungking.

The rescued passenger hailed the shuttle service as the most perilous bit of work in the history of commercial aviation.

Eight American pilots took part

in the rescue, as well as two Chinese. The Americans were Charles L. Sharp, CNAC operations manager from Fort Worth; Chief Pilot Hugh L. Woods, Winfield, Kan.; Harold A. Sweet, So. Pasadena, Cal.; William McDonald, Birmingham, Ala.; Frank L. Higgs, Columbus, Ohio; Robert S. Angle, from California; P. W. Kessler, Chicago, and S. E. Scott, Waco.

At least three of them . . . Sharp, Sweet and Woods . . . went without sleep for 50 to 60 hours, while McDonald joined in the rescue work after making a regular flight from Rangoon to Chungking. From here he rushed to Hong Kong.

ist minister. The boy was graduated from the University of Texas in 1930, took a post-graduate course in aeronautical engineering, finished at Brooks and Kelly Fields with high honors, and was assigned to the Army Air Corps' First Bombardment Wing at March Field.

—Fort Worth Star-Telegram

The Mystery of the ROSCICRUCIANS

What has Rosicrucianism to do with Spiritualism? This question may be hurled at the editor of any Spiritualist journal and rightly so BUT all religious organizations should be properly studied and understood.

All good Spiritualists are broadminded enough to be interested in comparative religions and all truth organizations . . . in the sense that they have, by serious study, been able to point to the psychic implications of their teachings . . . furthermore most Spiritualists are tolerant enough to recognize the good each is doing . . . in accordance with their own light and understanding.

In our opinion, all religions depend upon the truth of spirit communication to prove their teachings.—ED.

The story of the mysterious Brotherhood which was founded in 1459 by Christian Rosenkreutz with the object of "throwing occult light" upon the misunderstood Christian Religion and to explain the mystery of Life and being from the scientific standpoint in harmony with Religion."

Probably no secret society has been surrounded by so much mystery and speculation as the Rosicrucian Fraternity.

The "Fama Fraternitatis R. C.," published in the year 1614, by Johann Valentin Andreae at Cassel, was the first indication given to the world of its existence. This date marked the beginning of its public history.

The "Fama" dealt with the circumstances whereby the Fraternity came into being. It consisted of thirty-three pages and was originally printed in Latin.

Subsequent manifestos followed the publication of the "Fama" and established the fact that it was founded by Christian Rosenkreutz in 1459.

Christian Rosenkreutz appears to have been born of noble and illustrious parents who both died when he was a child. Because of his poverty he was placed in the care of a Religious Order, and brought up in the precincts of a cloister where he later learned Latin and Greek.

Founding of the Fraternity

When he was about sixteen years of age, he and one of the Brothers made a pious pilgrimage to the East.

It is recorded that at Cyprus the Brother who accompanied him died and that Christian Rosenkreutz continued the journey alone.

According to the "Fama," he went to Damascus where he remained for three years, after which he went to Egypt, where, it goes on to say, he remained not long and proceeded to Damascus and Fez, where the Arabians had directed him. He also visited a "hidden city" where he was secretly instructed by wise men in occult knowledge and many great mysteries of Life and Being were revealed unto him, which later became those of the Fraternity.

He was absent from Europe for

a space of about ten years.

Five or six years after his return from the East he established the Fraternity which, to begin with, consisted of himself and three others, as is recorded in the "Fama." "After this manner began the Fraternity of the Rosy Cross, at first by four persons only, and by them was made the Magical Language and Writing."

Later it was extended to eight, of which the "Fama" says: "They concluded to draw yet others into the Fraternity, by whom was collected a book containing whatsoever can be desired or hoped for by man."

Secret Activities

Six rules were laid down which, briefly summarized, are as follows:

1. The Brethren should profess to cure the sick, and that gratis.
2. No distinctive habit should be worn in public.
3. They should meet annually, or failing that, "write the cause of absence."
4. Each should endeavor to find a successor.
5. The seal or mark was to be R.C.
6. The Fraternity was to remain secret for 120 years.

We learn that five of the Brethren separated, each going to different countries, whilst the other two remained with the founder. It is further recorded in the "Fama," that they resolved to gather together each year and "make a full resolution of that which they had done."

One of the Brethren in the course of his travels is believed to have died in England.

At the age of 106 years, Christian Rosenkreutz passed away, though it is not recorded how or where . . . save that he died of old age and not by reason of disease.

Great mystery surrounded the activities of the Fraternity. They were evidently bound to the utmost secrecy regarding the teachings and no definite information was ever given out publicly. No clue was given as to their whereabouts, and only the Rosicrucian was known to the Rosicrucian . . . not even their closest friends knew of their connection with the Fraternity.

None of the early publications,

Psychic Science Spiritualist Church, Inc., Indianapolis, Indiana



"Psychic Observer"

The new church home above, 1415 Central Ave., was dedicated last month by Joseph P. Whitwell, President of the N.S.A. This building will be the headquarters for all the services and activities of The Psychic Science Spiritualist Church . . . under the leadership of REV. DOLLIE CLARK, lecturer and direct-voice medium and DR. B. F. CLARK, teacher, executive and mental medium.

Indianapolis and out-of-town Spiritualists are cordially invited to visit this center; church schedule: Healing, 10 A. M. daily (except Saturday and Sunday); Message Service, Thursday, 7:30 P. M. and Tuesday, 2 P. M.; Lecture, Sunday, 10 A. M. conducted by Florence Mathers and Lois White; Devotional Hour, 11 A. M.; Emma Bright's Healing Service, Sunday, 7 P. M.; Regular Sunday evening church service begins 7:30 P. M.; Weekly Philosophical Classes by Dr. Clark. This psychic science center, organized by Rev. Bessie Woodworth in 1923, has had as its principal supporters, THE PANZIE CENTER and THE SUNFLOWER LEAGUE.

such as the "Fama," "Confessio Fraternitatis R.C." and "Chemical Marriage of R.C." carried any signature, except the seal R.C., but their unmistakable meaning is open to all students of occultism. These documents show that they were well versed in Hermetic mysteries, the correspondence between things above and below, power of elemental spirits, as mentioned in the "Fama," "commonly called the dwellers in the Elements," the reformation of arts and sciences, knowledge of astronomy and astrology aid the interpretation of signs and symbols.

The "Confessio Fraternitatis R.C." addressed to the Learned of Europe and published at Cassel in 1615, sets forth 37 reasons for making known the Fraternity. Yet none of these reasons divulge any of their secret teachings.

Candidates for admission spent several years in preparation, but very few, it would appear, proved themselves worthy to possess its mysteries and the recipients were therefore a small and limited number.

The "Fama" says, "We promise and say openly that no man's uprightness and hopes will deceive him who makes himself known to us under the seal of secrecy and the desire for our fraternity. But to the hypocrites and those who seek other things than wisdom, we say and witness that we cannot be made known or betrayed to them."

Hidden Sepulchre

When the Fraternity was first founded, women were excluded, but in later years this ruling was relaxed, so that any worthy woman seeker, desiring Light and Truth in experience, might be received into the Order.

Various grades of initiation were probably instituted . . . but as no definite information was given outside the Fraternity it is impossible to be positive about this. The number may have been 9 or 13.

An interesting point in the "Fama" is the story of the discovery of the Vault or Sepulchre of Christian Rosenkreutz, many years later. How or where it was discovered is not stated.

It was presumably in the side of a hill and it is believed that the precise place, which he found no difficulty in locating, was revealed to one of the Brethren in a vision.

The entrance of the Vault was indicated by a Memorial Tablet whereon was inscribed the Roll of the Fraternity. The Brethren were filled with great joy at this discovery, and decided to remove the Tablet to some other place.

Now this Tablet was securely

fastened to a big stone by means of a staple, during the unfastening of which the stone was dislodged, partially revealing a secret door behind.

The uncovering of the door evidently took some time, for we learn that they resumed their work early again the next day.

When the door was eventually opened they discovered a vault or sanctuary of 7 sides, each side measuring five feet wide by eight feet high. In each of the seven sides were seven doors, behind which were discovered chests containing valuable records. All the walls were decorated by symbolic emblems and in the ceiling was a luminous triangle, and another one, but dark, was cut in the floor. In the center of the floor, within the dark triangle, stood an altar which was circular in shape and curiously engraved.

After the contents had been thoroughly investigated they moved aside the altar and raised a brass plate, revealing a sarcophagus, wherein lay the august body of the Master of the Fraternity "a fair and worthy body whole and unconsumed."

Reappearance of Rosenkreutz

The "Fama" says that he was clothed in ceremonial vestments and that he held a book in his hand which, the narrative relates, "is next to the Bible and is our greatest treasure." This precious book, so it goes on, was to be protected from "the censure of the World."

Having witnessed these things, the Brethren sealed up the entrance again and took leave of each other.

The vault is believed to exist still and will be revealed again unto the World when the time is opportune.

It would seem from all these strange inscriptions and symbols found in the vault that the Founder's intention had been to make a record of Fraternity, so that in the centuries to come, if the knowledge of the Fraternity should become lost to the World,

it might be restored again by the contents of the vault alone.

From time to time Christian Rosenkreutz is believed to have reappeared on the European stage in physical existence; in the 7th century as Sir Francis Bacon and in the 18th as the Comte de St. Germain.

Rosicrucianism, in this country, in the early part of the 17th century is attributed much to the activities of Bacon. Its influence is also to be found in many mystic ideas in Shakespeare's works.

Michael Maier, Robert Fludd, Thomas Vaughan, Jacob Bohme . . . that great master of Theosophy, Goethe, Wagner, John Haydon, were influenced by it and their works all show signs of the same source of inspiration.

In the case of Robert Fludd born at Bearsted, near Maidstone in 1574, his works bear definite record of his connection with the Fraternity. An inscription in the Church of Bearsted, erected to Robert Fludd, may be seen to this day.

Many tracts and pamphlets appeared from time to time anonymously, but bearing the seal R.C. Between these publications there were often long silences of many years.

Rosicrucians have been variously called: Rose Cross Philosophers, Rosy Cross Knights, Brothers of the Rosy Cross, etc.

Within recent years much of the Mystic Rosicrucian Teaching has been linked up with modern Theosophical Doctrines, and various individual enterprises have come into being . . . some bearing the Founder's name.

Several branches exist in America. In 1860, a Brotherhood existed in England which flourished for several years; reports of their meetings appeared in the Manchester Guardian. The Editor, John Harland, is believed to have been a member.

The Societas Rosicruciana in Anglia is an offshoot of Free Masonry and was formed by Robert Wentworth Little in 1857; but it appears to have no roots in the past.

SEND THIS BOOK ... TO THAT SOLDIER BOY

The Key to Communication

\$1.25

A guide to successful spirit communication, embracing instruction for the beginner, hints for the advanced student and authentic practical information for the sincere worker.

Should prove useful to every person interested in the science of spirit communication.

Every one can learn something from this book, layman, practitioner, student or investigator.



William T. Stead

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WHITE CROSS STATIONS?

Why Not?

By EDITH ELLIS

In the last war, there is no doubt that much good was done by all those who have contact with the Etheric realm. Yet the books of Wilfred Brandon show that small help came from this plane . . . in the matter of salvaging the broken minds of the war victims who are now confused in their after life.

What can we do to prevent a repetition of this disaster? Pearl Harbor alone sent numberless men to a death that in many cases is almost too shocking to bear to relate.

Since the last strongest impression is what a soul takes over mentally . . . at the time of the body's death . . . one can imagine the state of mind of those whose last Earth experience . . . was trying to swim through blazing oil or trying to escape from being trapped below decks in the upsurging sea.

Already I have had word of sailor's souls still reliving such final agonized moments. What can we do about it?

What War Means

For myself, I continue to take down the chapters of Wilfred Brandon's books . . . in which he teaches the law of cause and effect and explains what our course should be for the world's sake and our own sake . . . and what war means to those who have to fight them.

I use what means I can command to compile these books and their instruction . . . and, in so doing, I know that it is not only our duty to help save our country from chaos . . . but it is also our duty to prevent the next plane, our future dwelling place, from becoming a place of torment.

The Government gives food, clothing, weapons, ammunition, planes, tanks, trucks, ships and submarines to its soldiers, fliers and sailors. The Red Cross will care for the wounded and the dying. But only those who have contacted the next plane of consciousness can, with a little spirit help, minister to those who forfeit their lives.

Furthermore, we know their terror and suffering still persists. Of the dead these victims are a large percentage, and we are told they are living over and over their last moments here.

Chance To Help

This is our chance to help, not only to restore the peace of mind of these tormented souls but also to show to those, whose prejudice has blocked progress in the use of the laws of life, that we are able to do for others . . . what they cannot do for themselves.

The Way? . . . Now is the Medium's opportunity to serve in a liaison that will make their names blest . . . as well as the names of those who assist them. Every seance room should now become a White Cross Station . . . a place where "dead" fighters' souls are brought by the spirits who direct the medium's work.

This means that the spirits in charge may . . . in a great many instances . . . cease their present work of preaching, teaching or relaying messages to relatives and friends who have had sufficient assurance of survival.

A portion of each Spiritualist service should be given to announcing the names, in order, of

She Knows About the White Brotherhood



"Psychic Observer"

Edith Ellis

It was through her instrumentality that the book "WE KNEW THESE MEN" was written.

those men . . . known to have perished in action.

This, of course, means that some formal request should be made . . . that the government publish the names of men who died in action . . . on land, on sea or in the air. Our foes already know what has happened and there is no advantage in prolonging the ignorance of the people of the country . . . as to the fatalities in our forces.

When each name is announced, with the date and place of action . . . when and where the man met his death . . . the spirit in control should make an effort to locate the Soul mentioned and present him.

The one at the meeting who gave his name would then speak to him and reassure him that he is now alive and safe. The Spirit in control would then watch over him and if necessary put him to sleep. Another spirit would then be asked to take charge, as guardian, and when he awakes . . . tell him of his safe arrival in the etheric realm and give him other information necessary for his adjustment.

The White Brotherhood would be glad to co-operate. This would be especially suitable to take place . . . in the town the soldier or sailor came from . . . If a White Cross Station was operating there with a local Medium.

The meetings should have the usual charge for the Medium's support. All would be happy to pay for the privilege of rendering this service. The Medium's strength should not be used for private, personal messages at this type of service.

We are in the most terrible war of all time and we must try our utmost to win it on both planes.

The Medium is now the rarest and most precious instrument we have in the spiritual arsenal. The weapons he or she uses are love of humanity, desire to serve, and the unique power each possesses.

Temple of Healing

The Seance Room . . . Instead of being a place where Spirits remain close to earth and crowd around to manifest to mortals . . . would become a temple for the healing of souls.

Surely no work could be more valuable in the name of patriotism . . . or better still, humanity. The very advertising of such a movement as the establishing of the White Cross Stations . . . would hearten each man in uniform who heard of it and give him a longer and brighter view of his future . . . here and hereafter.

I am not what is generally

known as a psychic or a medium nor do I attend public seances. However, I have read exhaustively on the subject of occultism and psychic phenomena . . . for twenty years and I am well aware of the scientific side of the subject.

My development and work has simply been to collaborate, in my own way, with the White Brotherhood through Wilfred Brandon . . . first in trying to get people to work for World Peace and now that war has come . . . to doing what I can personally to help those who must pay the final penalty.

I am making this plea entirely on my own initiative . . . though it is the work of the White Brotherhood to care for the victims of the last war as well as our manifold industrial and motor accident victims. Already they are overburdened and were asking help from us as early as 1933. In this war we must assist in this rescue work . . . on the etheric plane.

Every spiritualist I feel sure . . . as well as all mediums . . . will be glad to enlist in this service. No doubt, even now, all are doing what they can in their local Red Cross work, buying bonds, etc. But, by all means help in this sacred service to the War Dead.

Psychic Observer FREE LITERATURE

Donors

For the past two months, PSYCHIC OBSERVER has been conducting a FREE LITERATURE FUND for this worthy cause. With the monies donated to the fund, Spiritualist literature is sent direct. WILL YOU HELP? HERE ARE ALL DONATIONS TO DATE:

To date nearly Three Hundred Dollars has been subscribed . . . here are the donors: "Just a friend," \$65.00, "N.S.T.," New York City, \$25.00, A South American Contributor . . . \$20.00.

Five Dollars donors: Mae McNabb, South Euclid, Ohio; James John Anson, Denver, Colorado; C. A. C. C. C. C. C. Nevada, and Ben, Field, California.

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Is Your Boy's Name Here?

Free Literature has already been sent to:

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PVT. CHARLES J. COCH, 33rd Surgical Hospital, Fort Oglethorpe, Georgia.

CORP. HUBERT KASKELL, Battery C, 13th Battalion, 4th F. A. R. C., Fort Bragg, North Carolina.

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NUMBER EIGHT-EIGHT

The above is the number of the present issue of PSYCHIC OBSERVER. You will find this number in the upper left hand corner of the first page.

This number is advanced every two weeks — showing the number of PSYCHIC OBSERVERS issued up to date.

The date of this paper is:

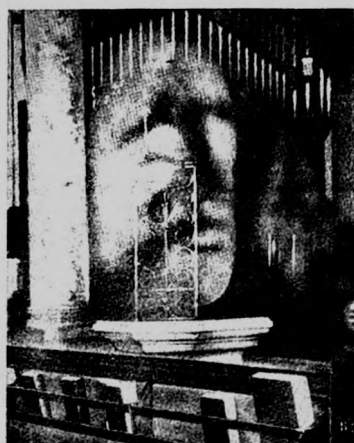
MAY 10, 1942

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THE "UNEXPECTED" PSYCHIC PICTURE



"Psychic Observer"

The picture above was released recently by The Associated Press Wirephotographer. It was labeled "THE UNEXPECTED PICTURE" . . . indeed, it is just that. It seems that the official AP photographer had taken some pictures at St. John's Episcopal Church in the City of Washington, D. C. When the negatives were developed, the unsuspecting photographer found that he not only had a picture of the pew in which President Roosevelt knelt and prayed for divine guidance in war crisis but also an etheric image which, at first glance, resembles the commander-in-chief.

To the Spiritualists, this is simply another demonstration of psychic power . . . in the sense that this can be accounted for . . . only by the phenomena known as spirit photography . . . and whether the "Medium-photographer" likes it or not, he or she one near him at the time, must possess sufficient psychic power to make this photograph possible.

Isn't it strange that some of the so-called famous magicians don't rush forth or claim that they can duplicate this picture? They do not dare challenge its authenticity . . . which, in itself proves the entire case for supernormal phenomena.

If a reputable Spiritualist had presented this picture to AP headquarters, it would have been scoffed at . . . BUT when their own photographer receives such a manifestation . . . IT IS NEWS! Spirit power works in devious ways . . . its wonders to perform.

Oklahoma Convention

The 37th annual convention of The Oklahoma State Spiritualist Association is scheduled for April 20th to 24th, incl. at The Oxford Hotel, Enid, Oklahoma. According to A. S. P. Fields, an Oklahoma Spiritualist Healer, services are held every Sunday at The Oxford Hotel under the auspices of The First Christian Spiritualist Church . . . cooperating with the convention.

HERBERT D. GALLOPE, U.S.S. Curlew, Postmaster, New York City.

RAYMOND PAUL DAX, U. S. Naval Training School, Barracks H, Co. 11, Norton Heights, Conn.

PVT. JOHN ALFRED WRIGHT, 31 Tech School Squadron, Flight B, Jefferson Barracks, Mo.

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FOURTH DIV. Recreation Center, Fort Benning, Georgia.

SERVICE CLUB LIBRARY, Fort Hancock, N. J.

PVT. CHARLES SWANN, Hdqts. Co., 33rd A. R. Rgt., Camp Polk, La.

Sgt. JOHN CLARK, Foster Field, 91st Sqd., Victoria Air Base, Victoria, Texas.

PVT. MELVIN G. WOOLEY, Battery B, 160th F. A. Battalion, 43rd Div., Camp Shelby, Miss.

PVT. JOSEPH S. JOY, 703rd Tank Destroyers, 3rd Armored Div., Co. B, Camp Polk, La.

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LILIAN WHITING

(Continued from Page 1, Col. 2)

instrument for the transmission of these great truths.

In a letter written in 1910 to Mrs. Annie Bright, Editor of "Harbinger of Light," Miss Whiting states:

"O, this rush of life! What are we to do? Really, it seems that with every new invention or appliance to facilitate work, the demands rush in greater than before. I have hardly taken breath these past sixteen years. Since my first trip to Europe, in 1896, I have made twenty-six crossings (thirteen trips), of some months each; I have been three times to the 'Far West' of our country (Colorado, Arizona, New Mexico, Southern California).

"I have followed with keen ardor the more recent scientific discoveries . . . especially those of Sir Oliver Lodge in the Ether, and does there not seem to be in these an illumination on the nature of the environment after this change we call death? It has seemed so to me.

"These past two years, or, at least, from October of 1908, to the November of 1909, I was caught away in a most absorbing and exciting piece of work, writing the biography of Mrs. Louise Chandler Moulton, who died in the August of 1908, and left a request that I should do this.

Elizabeth Barrett Browning

"As soon as I had completed it, I went to Cornell University, and to Washington, D. C., for visits, and in January sailed for Naples, passing the winter in Rome and Florence, and the summer in Paris.

"In Italy, I have been preparing material for a book for 1911, to be called 'Robert and Elizabeth Bar-



Elizabeth Barrett Browning

rett Browning, the son of the poets, Mr. Robert Barrett Browning having given me access to data and to portraits, letters, etc., never before used, and this I tell you, dear Mrs. Bright, just to 'lead up' to a psychic experience, which I can but believe is genuine.

"Some years ago I had published a 'Study' of Mrs. Browning's life and poetry, which, with the exception of a little biography of her by John Ingram (full of errors) is the only attempt ever made at any biography of E.B.B.

"Of Robert Browning there are four biographies . . . that of Prof. Dowden's being supremely able, but in all these there are hardly more than incidental references to Mrs. Browning.

Kate Field

"In my forthcoming book, I aim to trace the lives of each until their marriage, she then being thirty-eight, then the fifteen years of that idyl of wedded life in Florence, ended by her death, and then the twenty-eight years of his life that he survived her.

"And now for my psychic experiences . . . In Feb. of 1909, I received a note from Mrs. Minnie M. Soule (psychic), then living in Cambridge, near Boston . . . saying she had a (spirit) message for me, and would like to come in and bring it. I appointed an evening; she came.

"The message purported to be from both Kate Field and Mr. Browning, to the effect that I was

Russians Commune Here



The above picture was taken in a Russian cemetery. It is a booth where friends and relatives of the "dead" reside themselves . . . for the purpose of "communing" with the souls of their departed loved ones.

to write (an "important" work, they termed it) on the Brownings. "It made little impression on me, because I had already written this other book on E.B.B., and the several able biographies of R.B. did not seem to leave room for any further work.

"In the following September, it occurred to me that I should like to revise and add some new matter to my "Study" of E.B.B., and I so wrote my publishers. I had no reply for some days, and concluded they did not care for the suggestion, when, presto! they wrote they had been thinking it over, and they believed a new work, including both the poets in one volume, would be desirable, focussed from Florence, fully illustrated. On that, I decided to go to Florence again and rather photos, material, and all necessary data.

Countess Ruellai

"Now, while in Washington, I went one morning, sans any appointment, to a psychic, a Mrs. Stephens, whom I had never seen before, and who, I am quite sure, did not know me by sight. The seance was a rather remarkable one, in many ways, and Mrs. Browning purported to come (the conversation seemed so like her, so far as I know her personality, from her poems, letters, and from her son). Much was said of the work, and many details spoken of.

"In January, just before sailing, again came Mrs. Soule of her own accord, and Mrs. Browning seemed to come, to say, 'she would go with me every step of the way,' and other assurances.

"As a matter of fact, while all my voyages and visits have been beautiful, this one was exceptionally so, and a thousand details fell out like a mosaic toward helpful encouragement. Mr. Browning, the Countess Ruellai (the daughter of Robert Browning's great friend, Mrs. Bronson), the Marchesa Peruzzi di Medici, and other friends, all greatly aided, so that (whether I can use the material well or ill) the material itself, at all events, is very rare and precious. But all this is part of life, is it not?"

"Life Transfigured"

That Miss Whiting was an admirer of Lodge's philosophy and scientific interpretations of the universe is vouchsafed by her repeated references to these subjects in her book "LIFE TRANSFIGURED." Quoting from the chapter "In The Ether of Space," Miss Whiting says: "It is in the ether of space that one must search for those conditions that surround the next phase of life immediately following the change we call death.

"All these latest results of scientific research into the phenomena of matter suggest, if they do not actually lead to the theory, that interpenetrated with this visible world in which we live is another world of an ethereal nature, not divided from it by any definite barrier, but, instead, related to it by an unbroken evolutionary progression. . . .

"With the law of evolution established by the concurrence of the world's greatest authorities, it

The Soul of RUSSIA

SPIRITUAL REBIRTH

By WILLIAM BUTLER

The Russian, by nature artistic, emotional and impulsive, is also fundamentally psychic. This fact soon became clear to me when I lived among them in the days of the old regime, and it applied not only to the peasant and workman, but likewise to the educated classes.

One might imagine that under Soviet rule the soul of Russia had lost, for good, its native sensitivity; that the entire native outlook throughout that vast country is now, and will be permanently, materialistic. But is this in reality the case? I think not. Surely the true nature of a mighty people cannot so easily, and with such swiftness, be changed. Beneath the surface, hidden for a while, yet bound to blaze out afresh at some future date, the psychic fires of Russia still smoulder.

Communion with the Dead

In the Russia of that period credulity was rampant; it falsified all the gifts of the spirit, had eaten into and was rotting even the walls of monastery and church. I recall my astonishment, on walking in a cemetery, to see at the head of graves, little erections, not dissimilar from telephone call-boxes. These had a glass door

and curtains, looped up on either side; within were a chair or two and a table upon which lay certain objects that had intimate association with the deceased . . . If he had been a soldier, it would be his sword, cap, medals; a little girl, perhaps her doll or a skipping-rope; a boy, his train or boat.

At some fixed times of the year relatives or close friends of the departed sat in the enclosure, I was told, and exchanged memories concerning the beloved one. The idea of communion with the disincarnate soul was all right; the notion that the spirit hovered, by preference, in the vicinity of its earth-body was all wrong.

Rasputin put a finish to the bad work; his ominous figure, in its loose-sleeved robe, came to tower over the Empire of the Tsars.

Hope for the Future

Following his fall, there was a complete swing of the pendulum in the opposite direction. Every vestige of old faiths was henceforth discarded by the newly enlightened. Undenially things were in a dirty state; a drastic clean-up was necessary, and zealous hands, anxious to make a thorough job of it, threw away the baby with the bath-water.

Sooner or later, however, Russia must have a spiritual rebirth. Then the psychic element will burst forth with renewed vigor; but exhibiting a brighter, clearer, cleaner flame. Can one doubt that many of those who now die fighting for liberty, upon Soviet soil, will at a future date return in spirit to prove to the ones they left behind that man is more than just mortal clay?

A Spiritualist Deals With "Trivial Messages" Cry

By MAJOR J. H. WEBSTER

He very effectively deals with some of the objections to Spiritualism made by our critics.

There is that hackneyed argument about trivialities . . . a label so often tacked on to communications from the Beyond by ill-informed people who have had very little personal experience of psychic phenomena.

It should be pointed out that most personal messages depend almost entirely on trivialities for their evidential value. In other words, in order to be important they have got to be trivial. However paradoxical that may sound, most of us know it is perfectly true.

Another query one meets with concerns guides and controls. People say, "Why do most guides belong to races other than ours: why are there so many North-

American Indians, for instance, who can't even speak good English?"

How that shows the littleness of some minds! As though the speaking of good English were an indispensable condition for such a stupendous thing as the proof of Survival.

It is a good thing to speak correctly; expression of thought in words is essential to our workaday world. But guides come to us from a world beyond this, where syntax, grammar and pronunciation are of less importance than they are on this material plane.

People must realize that very often a guide's expression of thought has to be clothed in words

would be a strangely arbitrary and untenable position to hold that the process called death was an exception to the supreme law of the universe . . . It is a misleading phrase to talk about a disincarnate spirit.

"The ethereal body is real . . . even far more real than the physical body. It is not acquired by death, but revealed by death. . . . So far as the etheric realm being to man a mere fantasy, we have the positive assertion of the greatest specialist in investigation of the ether that recent information leads its investigators 'into a region of great certainty and knowledge.'

Sir Oliver Lodge

"Sir Oliver Lodge pronounces the ether to be—not only the 'most substantial thing'—but, perhaps, the only substantial thing in the universe." And he adds that in comparison with this ether the densest matter, such as lead or gold, is a flimsy gossamer structure; like a comet's tail, or a milky way, or like a salt in a very dilute solution. . . . To talk of 'disembodied' and 'disincarnate' spirits is to make the conception obscure; but to realize that the spiritual man, while temporarily sojourning in the physical world, is clothed with an outer physical

body, corresponding to the environment in which he sojourns, is to grasp the conditions clearly.

"And as the physical body is related to and in correspondence with, the physical world, so is the ethereal body related to, and in correspondence with, the ethereal world. . . . Scientific research forces upon one the possibility that in the ether is the source of all matter and the medium of the divine ruling. What if the ether is a manifestation of spirit? and that from the spirit there comes life through the media of the etheric and electric channels?"

His Son Honored



"Psychic Observer"
DR. CHARLES L. SHARP

(Continued from Page 1, Col. 4)

concerning conditions in the Orient and later have the messages verified by press notices.

"The latest was during the bombing of Hong Kong . . . when we read the press reports that Hong Kong had fallen we naturally were apprehensive concerning Charles . . . Jimmie told us not to worry that he was out of danger now but had had some exciting experiences . . . and that he was in the 'interior' . . . two days later we received his radio-gram "OKAY SHARP" . . . from Chungking.

"We were also told that he would soon be out of the danger zone and the day after Christmas we received a radiogram from him dated Calcutta, India . . . 'Christmas greetings to mother and dad and sister.'

To go into detail concerning these would require many hours of reminiscing upon our part . . . and would fill many typewritten pages.

"With all kindest wishes I am,
"Cordially yours,
C. L. Sharp

found in the medium's vocabulary.

What is claimed for the North-American Indian is applicable also to the guides who belonged to Eastern races—the Persian, Hindu and Chinese, whose minds have not been adulterated with Western culture and "white-wash."

A guide, too, must know the laws of nature, and how to apply them in conjunction with psychic laws. Who can be better qualified in that respect than those who lived close to nature when on earth?

A friend of mine once asked me, "Why all this baby-talk in trance mediumship?" That is another prejudice which is easily removed when one knows the reason for it.

Avoid Confusion

In most cases there is a child or young girl among a medium's controls, and control must not be confused with guide, as it frequently is. There is a good reason for the child-control which is not always apparent to the lay mind.

In order to function as an "instrument" or intermediary between communicator and medium for purposes of conveying evidence, the mind of the control must be plastic, pliable, so that symbols or thought pictures may have free play.

It is essential that the mind should be freed from all such thought extraneous to the communication as possible. Some of the most evidential messages from the Beyond have been received through the agency of child-controls.



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In the picture above, one of Lily Dale's oldest landmarks can be plainly seen, the building of which was supervised by Esther C. Humphrey . . . it is a natural pavilion in the sense that the "pagoda roof" was constructed . . . using the seven tree trunks as a foundation. Less than 50 yards to the left of this pavilion is The Auditorium. Directly back and obscured by the pavilion is the Home of PSYCHIC OBSERVER . . . No. 5 Melrose Park. Fifty yards to the right . . . the entrance to Lily Dale . . . Summer Season, July and August.

"Advertisement"

SpiritualismAND THE FOURTH DIMENSION

By HORACE LEAF, F.R.G. S.

It is apparent that no matter how much the spirit-world resembles earth-world, it must also be very different from it. This difference must apply as much to the mental-makeup of its inhabitants as well as to its environmental conditions. We have plenty of analogy of this in this world of ours.

Change the environment and the mind must be adapted to it. That is why fishes, living in water, differ from animals living on land. We might well suppose that, although there is a similarity between the minds of land-animals and fishes, there must also be marked difference, because fishes know so little of dry land that they die when placed upon it.

We usually speak of different universes as states of different dimensions. Actually we know only this three dimensional world, so far as matter is concerned; although it has long been recognized that it is possible to imagine other states of existence with either more or less dimensions. No ordinary person has ever experienced them, however.

In recent years a great deal of attention has been paid by mathematicians to the conception of a fourth dimensional universe, and some of them seem to have formed, to their own satisfaction, fairly clear notions of what it would be like.

Convenient Terminology

The average person finds the subject quite beyond his ability to conceive, and in consequence falls entirely to appreciate the significance of the enquiry. Spiritualism has succeeded in arousing a good deal of popular interest in it. Spirit people insist that the world in which they live is an extra-dimensional one.

In addition, there are certain mediumistic phenomena, such as apparitions, which can be best explained by accepting the belief that those responsible for them, act from a four dimensional state. This fourth dimensional universe must be thought of, for the moment, in strict geometrical terms; not in terms of Time-Space, which is mainly a psychological condition.

There has been an increasing tendency to regard time-space as being extra-dimensions connected with earth-life. Evidence in favor of this notion is to be found not only in ordinary experiences, but also in clairvoyance, psychometry and dreams. The non-Spiritualist investigator usually restricts his enquiries to the study of dreams.

It is admittedly much easier to conceive a one dimensional or a two dimensional state than a fourth dimensional one. The reason for this is plain: the greater may be said to contain the lesser; and consequently dimension one,

or line; and dimension two, or width and breadth, are contained in our notion of three dimensional, or extended matter. We regard both line and breadth and depth as being inside three dimensions, the cube, for example.

We must, however, be very careful not to take things for granted too readily. Line and plane, that is dimensions without height, are mere abstractions. For us they cannot exist except in our minds. We must have the third dimension of height to give any object actual existence. That is to say, that when we speak of matter as having three dimensions, we do so only for convenience. The necessity of making plain our experiences compels us to analyze and find the parts of which anything is composed.

"There" Is "Here"

Mathematicians are not ready to accept this fact, and they insist that extended matter cannot be thought of without the three dimensions. There are, they point out, absolutely no intermediate or transitional states between a line and a plane, a plane and a cube. In this way, they confirm their belief that we live in a three dimensional universe.

No one seems able to realize exactly what a four dimensional universe is like, because it exceeds our three dimensions; and it is conceivable that the former may contain the latter. It therefore plays to our world a part similar to that which ours plays to the light of our understanding.

It was started with a group of 9 earnest and sincere mediums . . . whose purpose and aim was and is . . . to extend the hand of brotherhood in love and harmony. Today, after two years under the able guidance of Rev. Minnie E. Corb, the association has grown to a membership of 26 . . . and 5 Churches under its jurisdiction.

The presiding officers are: President, Rev. Minnie Corb, Nutley; Vice President, Rev. Agatha Remsen, Newark; Treasurer, Rev. Reva M. Wood, Long Branch; Secretary, Mrs. Freda L. Keegan, Union City; Chaplain, Rev. Sophie E. Busch, Union City. Submitted by . . . Rev. Sophie E. Busch, Minister Spiritualist Church of Divine Guidance, 517 Thirty-seventh St., Union City, N. J.

But what is still more impres-

sive and illuminating as to the possibilities of a fourth dimensional state, such as the spirit-world may be, the sensitive may actually register within his own mind events which belonged, experimentally to other persons.

Here the incident becomes part of the sensitive himself. He is the incident! I do not hope to make clear this sort of experience, except to those who have had it; then its reality becomes too clear to be denied; but cannot be adequately expressed in words simply because language is based, in the main, upon three dimensional experiences.

Worlds Interpenetrate

It is interesting to see how Spiritualism is contributing to science, on this subject, and how science is contributing to Spiritualism. We believe in a super-sensible world. It is, according to those who live in it, "here and now," interpenetrating our three dimensional universe. Its inhabitants know much more of us than we do of them, which is in accordance with what we should expect. Into it every man, woman and child is destined to pass at death.

It follows, then, that we must have in our minds an equipment of senses, or faculties, which lie, in most of us, latent, pending the time when we shall enter the environment to which they are attuned.

It should not surprise us, if occasionally someone shows these faculties partly active, although this could occur only in relation to matters pertaining to the hereafter. Mediums are interested in the hereafter, and in seeking to contact it, succeed in revealing some of the qualities or characteristics of the fourth dimensional universe.

NEW JERSEY CONVENTION

The Independent Spiritual Scientists of New Jersey have completed plans for their second annual convention . . . under the Chairmanship of Rev. Sophie E. Busch.

The Convention will be held at The Spiritual Church of Divine Guidance, 517-37th St., Union City, N. J. There will be two business sessions. On the evening of May 22, 1942 . . . there will be a service . . . open to the public. Many guests will give psychic demonstrations.

The Independent Spiritual Scientists of New Jersey was founded February 13, 1940 . . . with an idea of banding New Jersey Spiritualists in harmony and cooperation . . . and to bring to mankind . . . Truth . . . according to our light of understanding.

It was started with a group of 9 earnest and sincere mediums . . . whose purpose and aim was and is . . . to extend the hand of brotherhood in love and harmony.

Today, after two years under the able guidance of Rev. Minnie E. Corb, the association has grown to a membership of 26 . . . and 5 Churches under its jurisdiction.

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Spiritual Revelations

WHAT IS GOD?

By MARY BURBANK

WHAT IS GOD; . . . many times I have asked this question and received many answers. A few, related here, may be familiar to you. God is Good . . . God is Love . . . God is Life . . . God is Supreme Being.

Always desiring to receive an answer to this question . . . from the right source, I searched the depths of my own soul but did not actually find the real answer until I had studied the philosophy of Spiritualism. These answers from Spirit are so much more comprehensible to me . . . and so, I long to pass them on to anyone who may be helped.

From the spiritual source comes the message that GOOD is of GOD. God is not a being apart from you, but GOOD itself is of GOD. Under the heading of GOOD is listed anything that proves itself GOOD. GOOD will always prove itself. Spirit says HEALTH is of GOD because HEALTH is of GOOD, so therefore, if ye fear God we fear for our Health.

LOVE is of GOD

GOOD is generally listed under these headings: Sense, Sanity, Instinct, Beauty, Joy, Peace, Love, Patience, Purity, Mercy, Justice, Generosity, Humility, Tolerance, Sacrifice, Faith, Hope, Charity, Honesty, Memory, Balance, Knowledge, Understanding, Wisdom and Power, Eternal Life, Perfection, Conscience, Congregation, Unity, Wonderful, Man.

All these are expressions of GOD because they either create only GOOD or are created by GOOD. Knowledge is of GOD because

DO YOU KNOW THAT

THE PSYCHIC OBSERVER contains as much reading matter as any other Spiritualist journal . . . and more pictures than all the Spiritualist journals combined . . . in this country and Great Britain?

Knowledge is the root of Power. Knowledge before Understanding. Understanding before Wisdom and Wisdom before Power.

Spirit says LOVE is of GOD. God is not a being apart from you who loves you, but LOVE, itself, is an expression of GOD. LOVE created you and LOVE alone will keep you. If within you there is no LOVE . . . you cannot keep the commandment "Love your neighbor as yourself" . . . for without LOVE within you . . . you cannot love yourself. While seeking these answers, I heard Spirit say:

*The throne of GOD
Is a throne of GOOD;
It is an invisible throne
Hidden deep in the heart
And LOVE sitteth upon it.*

Spirit says LIFE is of GOD. Life is not apart from you, but within you and all around you. If you worship GOD you worship LIFE, and you will never harm any living creature. You will never have to give your life to save LIFE. LIFE will save you if you will save LIFE. And by the same token, LIFE will destroy you if you destroy LIFE. When you see HIM in all HIS glory you will see LIFE in all its glory . . . then everything is LIFE.

Opposites Attract

A SUPREME STATE OF BEING is of GOD. God is not a Supreme Being apart from you, but A SUPREME STATE OF BEING. This Supreme State of Being embodies everything that is GOOD. It is the Body Natural, including all, in harmony . . . creating Health, Beauty, Eternal Life and Perfection . . . Wonderful!

CONSCIENCE is of GOD. MEMORY is of GOD. When God walked in the Garden and said "What hast thou done?" it was Nian asking himself that question. It was CONSCIENCE smiting Him for

"Find Your Way"



"Psychic Observer"
MARY BURBANK, "Bernice Bank," 2712 1/2 "U" St., Sacramento, California.

His acts against GOD . . . HIMSELF; against LIFE, LOVE, BEAUTY . . . against everything that is GOOD. It was MEMORY of His disobedience to GOD'S WORD. If you would find and keep GOD . . . take time to remember GOD . . . GOOD . . . HIS WORD. Every day that you delay is GOD . . . one day farther away.

*There is nothing new
And nothing old,
Just things forgotten.
And when things forgotten
Are retold,
And the old are remembered
Once again,
The old will be new
And the new will be old.
The new will be forgotten
And the old will live again.*

FREEDOM is of GOD. It is GOOD to have FREEDOM . . . the right to choose . . . only if you choose wisely. There are only two things you can choose between . . . LIFE . . . DEATH. If you choose LIFE you choose everything that is GOOD. If you choose DEATH you choose everything that is the opposite of GOOD. But the choice was made by the multitude . . . a long time ago, and it was DEATH. Now you must find your way out of the grave . . . if you would have LIFE.

Unite For Good

While pondering over these answers another message came to me from Spirit:

WHAT THEN, IS ALMIGHTY GOD? . . . MAN is of GOD. THE CONGREGATION is of GOD. UNITY IS THEREFORE THE ALMIGHTY GOD. It is written "Where two or three gather in thy Name . . . there GOD is." This is UNITY . . . two or three united for a single purpose. Think of the POWER in such UNITY . . . if the whole world should suddenly congregate in His Holy Name?

And so, it has been my experience that messages from Spirit World reveal GOD as a word signifying everything that is GOOD . . . and ALMIGHTY GOD . . . UNITY. When we UNITE for a single purpose . . . GOOD . . . then the restoration and continuity of LIFE will be an established fact.

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"I Couldn't Believe My Eyes"



"Psychic Observer"
JACK HAND, Jamestown, N. Y., professional newspaper photographer for the Buffalo Courier Express. After taking the pictures on this page, he said: "If I hadn't taken them myself... I'd never believe it possible."

Photographing The Supernormal

Under Strict Test Conditions

PICTURES TAKEN BY SKEPTIC VERIFY
PHYSICAL MEDIUMSHIP OF
DR. J. J. CARROLL

Two Dozen Persons Vouch
For THIS Seance

By RUTH STEGER
Psychic Observer Staff Reporter

It would take a movie camera with elaborate equipment to fully record all the evidence substantiating Dr. John J. Carroll's fourteen phases of mediumship.

But the packet of a dozen pictures... taken on infra-red film... by a skeptical newspaper photographer, Jack Hand, are vivid illustrations of the phenomena which occurred recently, in red light, in the vision of a group of sitters in the PSYCHIC OBSERVER SEANCE ROOM.

Carroll's physical mediumship is known in the New England states, the District of Columbia, and the East coast states... including New Jersey, West Virginia, Virginia, Florida and Georgia; the west coast... states including Washington, Oregon, California and Texas.

On long tours of 29 states, and into Toronto, Hamilton, Brantford, New London or Kitchener, Ontario... the middle-aged, heavy-set medium has held demonstrations in red light... a rare accomplishment among mediums... inasmuch as physical phenomena usually requires darkness... upon which to "build."

Mrs. J. R. R. Matteson
There may have been more than one skeptic among audiences in New York, Pennsylvania, Ohio, or the mid west states of Illinois, Michigan, Minnesota, Wisconsin, Colorado, Oklahoma, Kansas, Alabama and Iowa, who probably has been startled into saying: "I could hardly trust my eyes."

That's where these photographs might have come in handy... to substantiate sight. Even Dr. Carroll admits that this photographing of psychic phenomena... with him as the medium... is a long cry from his early life as the son of Catholic parents in Buffalo. He believes his mother to have been clairvoyant, though... and her "hunches" dependable.

For him, knowledge of this gift... called mediumship first came through a Mrs. J. R. R. Matteson, and old-time medium and herb specialist of Buffalo... who pointed out, upon his first visit to her group, that he would develop his psychic faculties.

John Slater

He began seances only after a long 20 years of study and intensive development... ten of which was spent with the famous medium John Slater... after previous study with a Mrs. Warner, Dr. Alexander J. McIvor-Tyndall, and a pioneer trumpet medium, Mrs. Bartholomew... in whose class, he "heard voices for the first time."

It was in the early 20's that he made his first visit to Lily Dale... as a student. Now, 20 years later, on the same camp grounds sitters watched a thinking, satirical, photographer from a big city daily, take photographic evidence of the mediumship developed during that interim.

Within that period he has been "tested" by intellectuals, by research societies, by doubting disbelievers, by spiritualists.

Theodore Parker

It was before the Psychic Research Society in Baltimore, Maryland, under the most rigid "test" conditions, that the former Mayor Preston of Baltimore... tried to explain this phenomena of a tambourine, outlined with phosphorous... moving around the room in the dark.

Quizzed he of the medium, "Is it your astral body?"... that moved the tambourine as the medium himself was held.

Quoth Carroll, "It's downright funny how hard you folks will

work to find any other explanation but the true one... survival!"

Survival and its accompanying proof of spirit communication and spirit demonstration... he's presented in lectures and seances.

For spirit collaborators, he claims: Dr. Levi Alexander; Dr. Theodore Parker, teacher in the band; outstanding Indian "White Horse" whom he says had close association to Washington on earth; "Red Jacket" who Carroll says "can talk for hours"; Egyptian, an Egyptian princess; Ali Bey San (son of Ala); and White Sister, a nun who Carroll says was the first to materialize. He says that all of them have materialized at one time or another.

Anna Louise Fletcher

He claims his "D.D." in spiritual philosophy.

Dr. Carroll's most unique spirit messages perhaps could be called those two which were written on a typewriter, in the cabinet behind him, as a member of his "battery" held his hands beneath folds of black in front of the cabinet. They were handed over the curtain in a seance at Arthur Ford's home in Hollywood, California.

In Anna Louise Fletcher's book is related how a violin floated through the air and played in her home... through the mediumship of Carroll.

He's served Rev. Harry Strack's church in Washington, D. C., and, while there Carroll states that he was called to Vice President Dawes' home on Columbia... as well as that of Florida's Senator Fletcher, and also the home of Nicholas Longworth, where a seance was attended by Com. Theodore Roosevelt.

Carroll Sits Test

It was such a medium then who directed a playing tambourine to "pose" in midair for the cameraman. Further, he directed a series of demonstrations in which inanimate objects appeared above the front curtain of a "cabinet" erected by Ralph G. Pressing, publisher of Psychic Observer, against the blank cement wall of the seance room... farthest from the locked door, which is the only admittance into the room.

The cabinet's previously examined black curtains... about six feet in height... were pulled aside in front, and a straight piece of black cloth put up... which extended about four feet from the floor. It was over this that manifestations were visible.

In front of it were placed three chairs... in which sat, facing the audience, Sara J. McKay of Erie, Pa., Ruth Ann Barnes of Erie, and medium Carroll.

Sarah McKay—Ruth Barnes

Another black cloth, pinned to the left of Mrs. McKay... up above her shoulder, was drawn across the three and pinned to the curtain to the right of where Carroll sat. It was draped closely beneath the chins of all three, securely pinned between each to the curtain in behind them.

Carroll explained that the two women, unfamiliar to him, born in August, formed the "battery"; that the dark folds of this cloth permitted spirit entities to use the dark, and yet sitters might see the happenings in the light.

After the seance, Mrs. Barnes... on the medium's right... said that her left hand held his (Continued on Page 8, Col. 3)

These pictures were taken by JACK HAND in The PSYCHIC OBSERVER Seance Room, February 21st, 1942. Those present attesting to the mediumship of Dr. J. J. CARROLL and the authenticity of these pictures... taken under STRICT TEST CONDITIONS:

Mrs. E. J. Jones, Lily Dale, N. Y.; Mrs. Charles D. Hubbell, 913 Chestnut St., Erie, Pa.; Ruth A. Barnes, 431 West 10th St., Erie, Pa.; Sarah J. McKay, 429 West 10th St., Erie, Pa.; Virginia L. Frank, 25 Price St., Jamestown, N. Y.; Rev. Carrie Yarter, 134 Forest Ave., Jamestown, N. Y.; Mrs. C. A. Iverson, 350 West 9th St., Erie, Pa.; Bertha Krumm, 3609 Beech St., Erie, Pa.; Adah Lucas, 3725 West Lake Road, Erie, Pa.; Victor Shane, 21 Cross St., Jamestown, N. Y.; Eugene W. Frank, 25 Price St., Jamestown, N. Y.; Mildred L. Abwender, 154 West 8th St., Erie, Pa.; Verne T. Schenck, 3224 Reed St., Erie, Pa.; Kay Schenck, 3224 Reed St., Erie, Pa.; Nora Morley, Cottage Row, Lily Dale, N. Y.; Margaret Ekstrand, Box 144, Erie, Pa.; Mrs. H. Webster, 668 Silliman Ave., L. P., Erie, Pa.; Ruth Steger, 18 Levrett St., Fredonia, N. Y.; Dr. B. G. Quackenbush, 2 West 3rd St., Jamestown, N. Y.; William S. Orr, 5 Tracy Ave., Batavia, N. Y.; Jack Hand, 17 Source St., Jamestown, N. Y., and the Editors of Psychic Observer, Juliette Ewing Pressing and Ralph G. Pressing.

In-Fra Red Photography Pictures These Psychic Manifestations

Partial Materialization



In this picture, two materialized fingers have been seen... extended THROUGH the curtain and touching the right hand of Juliette Ewing Pressing. Two women, Mrs. McKay and Mrs. Barnes, formed the battery with medium Dr. Carroll.

The projection of materialized fingers THROUGH thick black saten is a most perplexing psychic manifestation. There were no holes in the cloth before or after the seance... the procedure of the spirit chemists is to dematerialize and then materialize ectoplasmic substance in split seconds... How? This is a process no psychic researcher will ever exactly understand.

Direct Table Levitation



Psychic force generated lack of the cabinet was sufficient to levitate this card table and by intelligent sense of direction, this same table was handed to Ralph G. Pressing. All in the seance could hear the legs of the table being folded up... previous to the demonstration of levitation exemplified above.

Psycho-Plastic Materialization



In this picture, the entire battery, two women and the medium can be plainly seen. They are sitting... holding each others hands. Above the lower draped curtain... the materialized features of "An Egyptian Princess" are clearly visible.

This type of psycho-plastic energy rarely, if ever, generates the proper facilities for speech... these manifestations described at great length in J. Hewat McKenzie's book, "Spirit Intercourse".

The spirit chemists had to build and sustain "The Princess," in the above position, seven different times before Mr. Hand was prepared to snap this picture.

Psychic Force Demonstration



Ruth Steger, author of the article on this page, was told to step to the cabinet and try to pull the trumpet away from the "unseen force." This photo shows her attempting to exert sufficient power. She was not successful. "Never," says Miss Steger, "have I had such an unusual experience."

Lily Dale Bequest Upheld By Court

Several years ago, the will of A. T. Lockwood designated \$8000.00 to Lily Dale for "a school for mediums."

The State of Pennsylvania protested and after numerous legal technicalities... a little over \$4000 remains which should shortly be turned over to Lily Dale Assembly... ED.

Philadelphia, Pa., Mar. 24 (AP)

—The Pennsylvania Supreme Court has upheld the will of the

late Augustine T. Lockwood who left his \$4,569 residuary estate to the Lily Dale Assembly to found "a spiritualistic college for mediums" at Lily Dale, N. Y.

The document had been contested by the Commonwealth of Pennsylvania on the contention that public policy would be violated if the estate were awarded to the assembly.

Answering this argument, the Supreme Court declared that Lockwood's will "showed quite conclusively that mediums are an essential element in spiritualism." Lockwood died in 1939.

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Spirits ... AND THEIR CLOTHES

How Do The Dead Manifest? With What Bodies Do They Come?

Many investigators are puzzled by the descriptions given them of spirit friends who appear clothed in their familiar earthly garments. They can accept the idea of the spirit of a man, but not of his clothes.

By RICHARD BODDINGTON

It is a source of much wonder with investigators into Spiritualism when a clairvoyant describes an incarnate man, woman, or child as wearing, or presenting to the vision of the medium, the garments they wore in their earth lives.

The initial cause of this wonder is doubtless due to the speculations of the priesthood, aided by the efforts of the artist, in forming preconceived ideas in our minds. They have pictured the spiritual world as an unnatural state or place. A small proportion of departed humanity they have converted into birds; the larger number they have relegated to the care of a theological Salamander, with a tail, a fork, and a fire. No wonder that people are staggered when confronted with evidences of natural law operating in that state, as in this. This particular subject may be studied from many sides, but the key to the mystery lies in the effect of intelligence upon its environment, and what the psychologist terms 'association of ideas.'

Spirits Clothe Themselves

Let us endeavor to analyze our actions in this physical existence. We find ourselves individual, conscious entities, using physical organisms which reflect in their actions our thought and will. We find ourselves envied by certain conditions of life and being. Our necessities demand that we shall dominate or mold these external conditions. Man finds himself endowed with an epidemic, sensitive to heat and cold, and also a mental equipment, superior in degree to animals which are clothed with fur, etc. He endeavors to rectify his deficiency in the matter of clothes by bringing into operation his superior powers of intelligent action.

By thought he proceeds to select a covering for his nakedness. His physical powers enable him to mold by more or less laborious means . . . from materials contained in his physical environment . . . an outer or form manifestation of what had previously existed in his imagination; the 'image-building faculty of his mind,' and thus possesses a suit of clothes. Now these clothes are the effect of the intelligence which designed them . . . that which thought them into existence . . . being the primary cause.

What Builds?

So we find the potential energy which gave new shape to the wool, or the bark, or anything in his surroundings which has gone to make his covering, was . . . thought? Of what material was

that mental pattern constructed? With his inner perception . . . his mind's eye . . . the man saw every item of his dress, previous to its being expressed in physical substance. What builds clothes? Is it hands . . . or bodies? or is it that which precedes all . . . the mind to plan, and the will to put those plans into action? Is it the arm or the hammer that drives the nail, or the intelligence directing both?

World of Effect

Our physical state has been called 'a world of effect.' All that constitutes causes lie in the unseen, and all that affects man, or marks the path or presence of man, is the subject of that consciousness which T. H. Huxley said 'appeared to him in the hardness of his head and heart to be neither matter nor force, nor any conceivable modification of either.' And this consciousness . . . what? The manifestation of intelligence! Consciousness is the totality of our past and present impressions or experiences. This 'Book of life' . . . this automatic recorder . . . of which 'memory' is the individual manifestation, opens its pages and displays to its owner again the scenes of the past. The sight of a face long absent, like the touch of a magician's rod, causes us, if only for a moment, to once again live in that past. With lightning rapidity, scenes, thoughts and words out of that apparently dead past, dominate our living present. This is our daily experience, the eternal witness in the souls of men!

Sir William Crookes

Two men meet: they find they were at school together. During their conversation, boys in short jackets, class rooms, playing fields, speech days, all automatically pass in review in the minds of them both. Bruce major recalls his fight with Fitzgeorge; he is again stripped, he fights his battle o'er again. In these moments he is a boy, his friend's presence has taken him back to the past. Instances could be multiplied, but enough has been said to illustrate the point I wish to make, that man is for the time being, what his thoughts make him! Everyone's daily life is full of such incidents; they are dismissed as imagination. With what subtle substance does this misunderstood faculty of the mind play? "Nothing," says the unthinking portion of humanity.

But what if we tell you this "stuff"—this magnetic medium in space that Sir William Crookes postulated some years ago in a lecture given before the Royal Society—is real; is in fact the one supreme element of which all matter and all phases of matter are but modes of expression? What

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If we tell you this supreme substance is the obedient servant of Intelligence; that in the spiritual world thought moulds this substance, that the divine principle we term intelligence, by virtue of its divinity, automatically moulds and dominates all below it; that by a law equally as natural as that governing the accretion of definite particles from the earth to the plant, the Ego attracts unto itself that which will represent externally its own internal action, instead of having to express itself by and through limited physical powers, it will act direct upon the subtle forces forming its spiritual environment—cause and effect—there as here?

Individuality vs. Personality

It must also be realized (for the better understanding of the phenomenon as a whole) that while individuality, so far as is known, is persistent and eternal, personality, its outer expression, is a changing quantity dependent upon the state of consciousness the spirit may be in, or desire to express.

Thus, by virtue of these facts in spiritual dynamics, all the emotions, moral states, and mental conditions, find expression. Not only in the matter of clothing, but in all things, the individual's past and present thought is the deciding factor. His spiritual home, whether pleasant or otherwise, is "not made with hands" but thoughts!

Many people imagine, because spirits show themselves as wearing a certain costume, that this is always their outer appearance. The idea is erroneous.

I have tried to show how in this life, the proximity of a friend brings back to us a consciousness of events and conditions long past. Certainly it is not reflected in our outer physical aspect, but to the inner man the change is a literal one. The merciful mask of flesh hides our thought and feeling in this existence, but in the higher expression of life we must appear what we are, and we are what we think!

Nothing Miraculous

So that an incarnate being, on becoming aware of its proximity to a certain person in the flesh, who was acquainted with the said person under certain conditions in this life, would consequently be related mentally to that past condition, in which he had known and been known. His personal appearance would be merely an effect; the cause his mental state. If the spirit were merely desirous of recognition, to which end a certain dress would aid, he would assume that garb, and it would be perceived. As soon as this purpose had been served, he would revert to his normal and present dress in the spiritual state. A spirit shows himself to the clairvoyant vision, using a wooden leg, though that incorruptible body, which has been raised, has not a wooden leg, but contact with his friend on earth related him to his own past earth life, and the wooden leg was an expression of that relationship, which memory recalled.

How often we hear of a spirit

showing itself as a child, and afterwards as a grown up person. Nothing miraculous! Simply the expression of the consciousness that has been and the consciousness which is. (Remember what we said of Individuality and Person-change when she realized the law of growth operates in the spirit world as here.

Perplexing Question

There is not a want or weakness in human life which has not been foreseen by the "Divinity which shapes our ends." Frequently spirits are described in certain clothes, and at the same time we are told they do not appear to be conscious. The question here occurs: If being clothed is an act of consciousness, how do you account for their being clothed and the same time not conscious?

The question is perfectly relevant — "consciousness" may be defined as "The relationship of the self-spirit, with internal states and external conditions." The latter presupposes the former, but the former does not, of necessity, imply the latter. For instance if I stay the action of my five-sense avenues, I do not destroy consciousness, I only limit its expression. It has an internal action, but ceases to be related to externals. What is this internal state? The sum total of past experiences, or states of consciousness. This is an illustration of the flesh you will say. I am aware of it, but all things physical have their perfect analogy in spiritual being.

Man Must Realize

We have seen that thought acts automatically on its environment, as well as being able to consciously mould it. Therefore, in reply to the query—the individual, the spirit, is clothed by that internal state of consciousness, according to the dominant idea of dress possessed in earth life. A man spends years in prison, and dies there. Until he realizes he is indeed free, his external appearance will be marked by the broad arrow. A Salvation Army lass, until she recognizes the cosmopolitan and democratic character of God's blessing, that the good Heathens are as well received as the good Chris-

tians, will wear the red and blue she loved on earth. One who was bedridden in this life will possibly be described in the, alas! to her familiar, white drapery of the bedroom. Such people have no present, the past is all they express. No time troubles them. Time is the child of externals.

Discern Spiritually!

But shall we close this perforce limited explanation of our subject without striking the clarion note of Freedom?

We must not omit to say a word about that future which is attained by growth—when the spirit shall gradually shed the symbols of its earth experiences. When the lessons of earth-life are learned, its consciousness will robe it in raiment of ethereal beauty and design. When "spiritual things" have been "spiritually discerned," then shall the arisen one choose its raiment. It will still be the outward expression of an inner state. But he will be (by knowledge possessed) rendered the master, instead of the victim of his environment. He shall see, not through a glass darkly, but with the light of wisdom, which is both Love and Power.

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My Conversion To Spiritualism

PROGRESS IS MADE
By Those Who Dare . . .
To Be Different

By ROY E. WHITEHEAD

The religious environment of my early life had much to do with my conversion to Spiritualism. The earnest Christian zeal of my father and mother gave religion a definite place in my thinking . . . from the time of my earliest recollections. The impressions received during my boyhood, contributed much toward my definite conviction . . . that man is pre-eminently a spiritual being and that the life here is merely a place of preparation for the greater life beyond.

The first twenty-nine years of my life were spent . . . home on the farm. During this time my father had some premonitions which served to awaken in me an appreciation for the fact that mortal man can make vital contact with the Spirit World.

Cross-Communication

Many years after leaving my father's home, I chanced to read a magazine article: "Some things hard to believe." The writer presented a review of incidents from different people's experiences . . . explaining at great length . . . several different types of materialization. So vividly were these experiences related that a new interest was kindled in me . . . concerning the so called mysteries that surround the fact of communication between the living and the "dead."

Not long after this, I received a letter from my father . . . telling of a dream. He stated that he had a very pleasant visit with my youngest sister who had been in the Spirit World for fifteen years. This struck me as being most singular. In fact, on about the same night my father had his experience, I also dreamed of meeting this same sister. My own "dream visit" with her had been very congenial and so vividly real that it left an impression . . . a very "lifting" effect on my emotional sensibilities.

As I read my father's letter, I felt that I should let him know of the strange coincidence which had happened on approximately the same night. In my reply, I tried to emphasize especially the possibility of our departed loved ones be-

GENERAL ASSEMBLY CONVENTION

June 19th, 20th and 21st

According to Rev. Leota B. Maxwell, Trustee of The General Assembly of Spiritualists, their forty-sixth annual convention will be held at The Seneca Hotel, Rochester, N. Y., June 19th to 21st, inclusive.

Assisting Rev. Maxwell with convention arrangements: Dorothy Maxwell, Rev. Pearl Tygart, Rev. Mabel Hammel and Rev. Francis Adam.

The convention will open with a banquet Friday evening June 19th. Business sessions Saturday morning and afternoon. Public meetings, lectures and message services Saturday and Sunday evening . . . also Sunday morning and afternoon.

Prominent state, national and international speakers and mediums will be featured.

The board of directors of the G.A.S.: President, John Helas; Vice President, Rev. Leighton Ayling; Secretary, Everett Britz; Treasurer, John Carlson; Trustees, Rev. Sarah Cushing, Rev. Isabella Reed, Fred W. Schneider, Rev. Lillian Blesner, Rev. Leota B. Maxwell.

"I Can Testify"



"Psychic Observer"
ROY E. WHITEHEAD
Indianola, Iowa

ing nearer to us than we ordinarily suppose.

Two months later, my oldest sister passed away very unexpectedly. I have always felt that the spirit of my youngest sister . . . was trying to prepare my father and me for this ordeal.

It was scarcely two months after the passing of my oldest sister, when . . . one Sunday, upon my return from church, I heard a peculiar scraping sound on my door. No one was with me at the time nor was there anybody else in that immediate part of the house. This peculiar sound was followed by a voice. The words, uttered in a low monotone, were distinctly spoken. I was too bewildered to give any response, but I knew the spirit of my oldest sister had tried to speak to me.

During the past few years, I have had many other experiences which also convince me of the fact that I have communicated with spirit people. My interest has reached the point where I find myself definitely committed to the study of Spiritualism, in the hope that I may be able to develop some phase of mediumship.

A Field of Study

At this point, I can truthfully say that my experiences thus far have had a purifying effect on my soul life. As I relax . . . in my periods of quiet and meditation, I am brought face to face with the fact that I must first have companionable fellowship with that certain Infinite Intelligence . . . that Master of the universe . . . if I am to have communication with the exalted spirits of loved ones who have gone on before.

When a man's own experiences open up to him a new field of vision, it becomes incumbent upon him to follow the gleam of that vision. I am also interested in Spiritualism as a great field of study . . . from a scientific point of view. I foster it also for its great possibilities . . . in granting a more satisfactory philosophy of life than can be realized without it. Best of all, I can testify to the fact that it has already proved an asset to my own Christian experience.

Friends may scoff and even members of my own household may criticize, but I must follow the lead of that which has become a compelling interest in my life. In my opinion, conformity to the conventional ways of thinking and doing has ever been the curse of the ages. Progress is made by those who dare to be different.

CARROLL

Cont. from Page 6, Col. 5

two hands throughout the seance . . . never once was separated from either of them.

The majority of the sitters were unknown to the medium. Many of those, including three newspaper people, had never attended a seance in which physical mediumship was demonstrated.

In the cabinet were placed the following articles on a card table: tom tom and sticks; two trumpets (a third stood on the floor near the table); music box; tambourine; guitar; a pad of unlined paper which was examined thoroughly by the most skeptical person in the room; a pencil; a glass of water; a bell; and a mouth organ which a sitter proffered.

These things were among the many that happened:

One trumpet rose partially above the curtain. A second one arose, too.

Supernormal Demonstrations

Three signaling raps on the guitar answered positively to a question asking if a message would come through the trumpet raised in the air. Lights were put out for only these few minutes as a voice spoke on the "Higher Understanding of Immortality."

The guitar started playing behind the curtain, then raised in the air above the curtain, still continuing to play, "Home on the Range."

The guitar posed for two "sittings" for the photographer, one with all but its stem visible, the other posed oblong with only a slim line of its one wide invisible behind the curtain.

The bell rang behind the curtain.

The tambourine sounded, came over the top of the curtain, nudged the side of Mrs. Barnes' head on right side, then seemed to dart to the other side and touch her other cheek. It posed cocked on the side of Mrs. Barnes' head. It rolled off to the floor.

The tom tom sounded behind the curtain, then rose over the curtain, and it too posed cocked on the side of Mrs. Barnes' head. It rolled off to the floor.

The writer of this report was called to the curtain, directed to pull with all her strength at a trumpet that came provocatively two-thirds over the curtain. It was as though an even suction from the small end, within the cabinet, was on the other end of this "tom-tom-pullaway" demonstration. The force was stronger than the human, who was drawn part way in to Mrs. McKay's lap before surrendering her hold.

Washington's Birthday

Mrs. Pressing was called to the curtain to take the guitar, nearly over the curtain, out of midair and place it outside the cabinet. One after another of these phenomena were photographed.

There was scratching within the cabinet. A crumpled paper was dematerialized and came through the solid black cloth between the heads of Mrs. McKay and Mrs. Barnes. It fluttered to the floor, "It is for Ruth, they say," Dr. Carroll directed. On it said, "George Washington tomorrow," the birthday of an American from whom Mrs. Barnes claims to be a descendent.

Fingers had apparently "ma-

terialized" through the black curtain behind the paper. Now they fluttered through the black, again and again. Directed to step up and "shake hands," Mrs. Pressing stepped to the curtain and felt of "three fingers," as she testified. Two photographs substantiate this statement of her's.

Dr. Carroll requested that three sitters call out names, William S. Orr, skeptical newspaperman, gave the name "Janet." Scratchings were heard behind the curtain. A crumpled paper came over the curtain and fluttered to the floor. Part of its message read, "Janet . . . I am with—J."

"Egyptia"

The name Norman called resulted in a written message which came seemingly through the curtain. Its message "Norman . . . Phone no attorney . . ." meant something definite to Mrs. Mildred Abwender of Erie, Pa., about business affairs in which she was said to have phoned an attorney the following Monday.

Virginia Frank of Jamestown called the name Lorraine. The message which was scratched out in the cabinet and was thrown out . . . had the following inscribed: "There is no death, Lorraine . . . I am with you."

Next the tablet was thrown over the curtain.

Dr. Carroll asked that his guide "Egyptia" appear, to be

Another Carroll Testimonial . . . from the West

Saturday evening, Feb. 28th in the seance room of the First Spiritualist Church in Kansas City, Kansas, Dr. J. J. Carroll of Buffalo, New York, gave an interesting, instructive and convincing service.

The seance was given in two parts—the first part consisted of levitation, independent writing, materialized hands and a partial materialization of the "Egyptian Queen" and "White Sister." These were the heads appearing over the curtains and plainly seen by all present.

The first part of the seance was given in the red light, the second part, which consisted of trumpet and independent writing and demonstration of a great force present, was held in the dark. Dr. Carroll also gave clairvoyant work during the evening.

Another seance was held at the church Monday evening, March 1, 1942. Both seances were well attended and appreciated by those fortunate enough to be present. Rev. Betty Palmer is pastor of the First Church and she is also the leader of her camp "Mayflower" near Kansas City, Kansas. This camp was opened in 1939 and has grown in size and spirit with each year. At this early date activity at the camp indicates a comfortable and successful season. Comfortable, because the camp is modern in every respect and it is situated in a cool and inviting spot, far away from the noise and bustle of the city—successful because of the good workers who will assist with this year's Assembly and the effort constantly put forth by the pastor and her associates. Dr. Carroll served Camp Mayflower last season and will assist again this year.

Alice Irene Caskey, Kansas City, Mo.

photographed. Sitters watched a headlike materialization appear, then disappear. It appeared eight times, slowly seeming to gain features, and a simple headress high over the forehead and in front of any possible ears. The photograph indicates substance, because of the shadow that falls to the left of the nose, as shadows did to the noses of Dr. Carroll and one of his battery. The two women in the "battery" claimed that they could feel a form building up behind their backs, nudging their shoulders in awkward human fashion. At one time the tambourine had posed on Mrs. Barnes' head while the music box played above the curtain, and a trumpet appeared above it. At another time, the tambourine, guitar and music box were all seen partially above the curtain while playing.

"Something is coming over the curtain," Dr. Carroll directed. Mrs. Pressing picked the glass of water out of mid-air to the left of Mrs. McKay, about four and a half feet from medium Carroll. Looking afterward at the floor, we found no spilled drops.

Carroll's Hands Held

At the close, loud noises were heard within the cabinet . . . as the legs of the card table were folded. Table finally appeared three-quarters above the curtain, with its legs folded. Mr. Pressing was requested to take this outside . . . was photographed as he took hold of it. (See Page 6)

This writer examined the post-

Spiritualist Leader Passes Away



"Psychic Observer"

FRED W. CONSTANTINE, 43 Norwood Ave., Buffalo, N. Y., passed away March 27th. Rev. Edith L. Green, Detroit, Michigan, and Rev. Clifford L. Bias of Buffalo, N. Y., officiated.

Mr. Constantine was one of Spiritualism's pioneers. During his lifetime, he held offices on the board of directors of The National Spiritualists Association, The General Assembly of Spiritualists and Lily Dale Assembly. He was 83.

tion of the medium and the two women in the battery and found them to be in approximately the same position as at the beginning. All asserted their hands had been interlocked throughout the seance. A trumpet seance in the dark immediately followed. Another sitter, chosen at random, held medium Carroll's hands throughout the messages and demonstrations, during which time a trumpet marked with phosphorus dipped to the head or into the lap of every sitter in the front row. Sitting on the end of the line, (all of which held adjoining hands), we tried to touch the trumpet with one hand. It slid upward, came back provocatively twice more. But neither time could one hand hold it.

Amalia Penning. The guitar, marked with phosphorus, glinted up above the table between the front line of sitters and the medium, whose hands were held. Messages were given to nearly all within the circle. Similar demonstrations of one or more of the types of mediumship Dr. Carroll possesses are familiar to Constantine's church of Spiritual Communion in Buffalo. He served for seven years with Amalia Penning "who mothered me," he states.

He has served the late George Rogers' church, in Cambridge; in another in Boston; in the Stead Memorial Church in Providence; in Rev. Cogswell's in Hartford, Conn.; Mrs. Georgia Duncan's in Portland, Me.; Etna Camp, Etna, Maine; Freyville, N. Y.; Lake Pleasant, Mass.; at Lily Dale; in Margaret Foley's church in Oakland, Cal.; in the North Harmony Camp at Escondido, Cal.; a year or so in Los Angeles, at the New Era Camp with Rev. Alma Gudhart, as pastor; Washington State camp.

Also many other camps and churches among which is the one in Seattle, Wash., where Mrs. Bertha Watson serves.

Dr. J. J. Carroll of Buffalo, N. Y.

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The Eternal Truth

SPIRITUALISM STEADILY FORGES AHEAD

Reoccurring of Phenomena Stands as Best Proof

By ERNEST OATEN

DESPITE a good deal of misconception in the minds of the public and opposition from established religious systems, Spiritualism steadily forges ahead, and day by day, wins new adherents. Its strength lies in the fact that conviction is based on personal experience and experiment. When a newcomer becomes interested in the subject, we do not point him to musty records and insist upon his belief. We do not ask his adherence to our principles by insisting that he must believe the records of the past. His conviction should come through personal experience of psychic evidence.

This is not to under-rate the value of past records; they have their value. Crawford corroborated Crookes; Geley corroborated Crawford; Lodge corroborated Myers; and a hundred other scientists have lent corroboration to the basic facts of Spiritualism, but the establishment of any truth rests upon law rather than upon testimony.

If a scientist discovers a new chemical compound, he publishes his formula; and any chemist, great or small, may go into his laboratory and there personally confirm the scientist's conclusions.

Will Occur Again

If the astronomer discovers a new star, he publishes its location and other particulars. He does not ask belief, he merely demands that other astronomers shall train their telescopes upon the spot and confirm his findings. The discovery is capable of verification by anyone who will go to the time and trouble. So it is with Spiritualism.

As a Spiritualist I am grateful to the scientists and researchers of the past ninety years for their careful and accurate work. But my convictions are based upon the fact that, keeping their researches in mind, I have been able to verify them in my own experience.

It follows that the antecedent work of the researcher is corroborative of my own findings rather than vice versa, for personal experience bites more deeply into the mind than all the testimony of others.

The medieval theologian used to talk of the age of miracles as being past, but if the laws of the universe are constant, then what has occurred will occur again given similar conditions. A century ago it was popularly believed that

Did He Know?

Robert G. Ingersoll
Atheist and Orator

If the actuality of Biblical miracles could be refuted, Christianity would die.

Today, however, there is an increasing number of Christian writers and preachers who are sure of the psychic phenomena of the past because they have themselves witnessed similar phenomena. In a word, the laws of the universe are constant, and the best test of the reliability of past records is the fact that they can be reproduced today.

With the exception of the "stilling of the tempest," which may have been a coincidence, and the "raising of the dead" in a time when tests of actual death were very imperfect, there is no miracle

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Edward Lester Thorne

What Are the Dead Doing?

In dealing with the relativity of time and space we find that the same application can be made to the relativity of consciousness. There are theories that state that time and space can be curved backwards and as we are dealing with it relatively, it is the only reality that can be comprehended by the mind of man. This particular time and space reverts back and this is the only conception we can ever hold.

As we are dealing with phenomena pertaining to the astral world it is the same as on the earthplane. The astral sphere is only a modified sphere compared to the physical and things are extended there only because matter is more spiritualized. As we deal with an individual consciousness we see it unfolded as on the earth plane but no more.

"Knowledge Is Power"

A person cannot show you all of his intelligence at once. Certain phases remain hidden over a period of time or a lifetime, and you never know the real intelligence quantity in the individual in its completeness. However, when such an individual crosses the border his knowledge will unfold like the lotus blossom who rises to meet

recorded in the New Testament that I have not personally witnessed; and this very fact has re-established my confidence in the value of Biblical records after skepticism had caused me to reject them.

And what does it all mean? It means the establishment upon an unassailable basis of the conviction that the universe is a manifestation of spirit; that behind it all there is an intelligence and purpose, and that earth-life is a mere incident in eternal being. It revolutionizes the whole world, gives life a new meaning, and makes every effort worth while.

... And They Are True

One of the greatest Atheists and orators of his day was Robert G. Ingersoll. In a lecture on the "Devil," which he delivered at Chicago shortly before he passed away, and which was, I believe, the very last lecture which fell from his tongue, he said:

"What ecstasy it would be to know that God really exists that He is our father, and that He loves and cares for the children of men, that all the tears that grief sheds here will come to be the tears of joy; to know that all the paths that human beings travel, turn and wind as they may, whether in the mire of crime or in the heights of honor, lead at last to the gates of stainless peace."

"How the heart would thrill and throb to know that Christ was in fact the conqueror of death, that at his grave the all-devouring monster that from that moment the tomb became the door that opened on eternal life."

"To know this would change all sorrow into gladness! Poverty, failure, disaster, defeat, power, place, and wealth would become meaningless sounds! To know this would be all that the heart could bear. Beyond this, joy could not go. Beyond this there would be no place for hope!"

Such was the conviction of a great materialist who had vision enough to see what would happen if the claims of Spiritualism were true. And they are true.

In this hour of difficulty and danger let us remember that behind all life there is everlasting love and eternal purpose. That honor and liberty, the right of self expression, and freedom to live, are worth striving for. That the only man who has a right to enjoy freedom and advance to the fuller life is the man who is prepared to strive for his ideal. In this hour, let us be firm and confident. Truth and righteousness must be vindicated.

TO THE . . . Great Spirit

A prayer, dictated by Silver Birch, at the Hanner Snaffer Home Circle, London, England . . . taken down in short-hand, transcribed without alteration . . . no changes necessary when this spirit speaks.



Silver Birch

Oh, Great White Spirit, we turn to Thee to seek guidance from the fountain of Thy infinite wisdom, to draw strength and sustenance so that we may be enabled to reflect Thy love, Thy teaching, to those who need it most.

Oh, Great Spirit, Thou art the perfect law, fashioned by the perfect mind. Thou, whose spirit broods throughout all the universe who art manifest in every facet of natural life, has set Thyself within all human beings, so that for ever Thy spirit is linked with theirs by the tie of divinity. They can never remove themselves from Thee; they can never be separated from Thee; they cannot be where Thou art not.

Our mission is to teach mankind how to order its life that the innate divinity may rise to the surface and obtain a full expression. Then will there be dissipated all the jealousy and greed, all the hatred and malice, all those shortcomings which belong to the remnants of man's animal ancestry. The attributes of Thee will become exhibited. Thy compassion, Thy mercy, Thy loving kindness, Thy sympathy, all those forces which represent goodness at its highest and best.

To those who have lost their way, to those whose eyes are filled with tears, to those who wander in the darkness, to those who are hungry and thirsty, to those who are tired, weary and perplexed, we strive to bring them within the radius of spirit power, so that it may touch them and enable them more clearly to understand life's purpose and to see their place in Thy infinite scheme of creation.

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own innate consciousness.

This is what determines what you are to be in the future as we are determining the activities of the "dead" that are grouped according to groups of consciousness and not business or mundane connections of the Earth. We hear a great deal about "When they meet face to face in the spirit world, there will be a reckoning."

There is no such harsh fate, for destiny there is entirely different from that on the physical. It is subjective there, and according to consciousness, not because of your acts on the earthplane.

This must be made clear to the Spiritualist in order not to become deluded and sentimental. If you desire the inner group, it is to be determined according to the amount of knowledge that you possess.

the sun-kissed rays each day. Then the individual is able to communicate more fully than the individual who has a limited amount of knowledge. "Knowledge Is Power" is not only axiomatic but a workable philosophy, indeed.

The inner consciousness is the most important when considering the unfoldment of spiritual entities. The average Spiritualist misses something on this point. He does not make plain that there must be more dexterity of soul power in order to communicate. Thus the spiritual person will be more dexterous than the one on the earth plane.

Consciousness . . . NOT Form

For example: Say you wish to express along certain impractical, abstract lines not understood by the average, such as brotherhood in its fullness. There are limitations, social customs, economic restrictions, etc., placed upon you due to your destiny. When you pass into the subjective sphere, these restrictions are removed, for you have already unfolded the powers that you could not express in the physical.

Your physical limitations are, therefore, thrown off and you are free to express along lines very intensely that which you have been wanting to do. In this manner you become a potent force. If you have unfolded your psychic and soul faculties so that you understand what they are. He who realizes his immortality finds this law works and can deal with these attributes and the law of compensation, and thus obstructions will be removed with the demise of the physical body.

It is important to remember, in pure SPIRITUALISM, we are dealing with consciousness and not form . . . when considering the activities of the physical world. There are evil forces that can take on beautiful form and are agile in carrying out what they may desire. This agility must not be confused as signifying much. Deal not with form, but with consciousness.

Destiny Is Subjective

Many become so enthralled with the form sense on the astral plane that they do not come in contact with those vibrations which will help them to rather greater knowledge. There are those who radiate this energy, who are enmeshed in their auras and submerged in their consciousness without you being aware of it at all.

On the other hand, they may not be aware of instigating this conception in your consciousness. It is this complete connection kept up according to its own department. It has nothing to do with color or race but that which is attracted and repulsed.

Never for a moment does this interpretation cease. It is continuous and you are in contact with various auric emanations in living bodies and spiritual bodies. This constitutes the environment of your physical body is not so important as that to which your mind is attracted. You will be classified only according to your



E. L. Thorne

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Trance Medium



REV. MILDRED HOPE LANGFORD, Pastor of The First Spiritualist Church, 1249 Seventh Ave., San Diego, California. She is a mental and trance medium.

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DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave. Mar- guerite Springstead.

FORT LAUDERDALE—Beaconing Light Spiritual Church, 208 N. E. 4th St. Ser. Sun. 8 P. M. Jewel Williams.

JACKSONVILLE—Divine Mission of Spiritual Truth, 121 East Garth St. K. P. Hall. Elizabeth Byrd, Sally Kern. Nellie Cook.

JACKSONVILLE—(South) Spiritualist Church, I. G. A. S., 225 W. Church St. American Legion Bldg. Sunday and Wednesday, 8 P. M. Edward Bowman.

MIAMI—Spiritualist Temple of Truth, 1421 S. W. 4th Street. M. McBride Pantan.

MIAMI—Temple of Continuity, 1722 West Flagler Street. Geraldine Felton.

MIAMI—Temple of Revelation, 98 N. W. 17th Ave. Ruby Schmidt.

IRLANDO—First Spiritualist Church, 167 East Pine St. Nellie Cherry.

ST. PETERSBURG—Church of Spiritual Philosophy, 246 Third Ave. North. Clara B. Knott.

ST. PETERSBURG—Temple of Love, Truth and Light, Main Ave. North & Tenth St. Dr. R. H. B. East.

ST. PETERSBURG—The Institute of Universal Science, 2600 Central Ave. Ethel Parrish, Lena Barrow Jette, James Parrish.

IDAHO

SALMON—Circle of God's Truth. Held at the Smith Home on the Bar. Robert L. Smith, President. Eva Smith. Messing Beaver.

ILLINOIS

AURORA—Christabelle Church, 41 Fox St. May Calvert.

AURORA—First Spiritualist and Memorial Church—Mission of Love, 429 Clark St. Rev. J. E. Smith.

BLOOMINGTON—Church of the Spirit- ualist, 604 North Main St. Floyd Hamble.

CHICAGO—Century Spiritualist Church, 925 Irving Park Rd. Charles J. Zeller, President.

CHICAGO—Church of Living Thought, 2209 South Pulaski Rd. Charles Go- lan.

CHICAGO—Church of the Spirit, 2461 N. Central Park Ave. Frank Joseph.

CHICAGO—Evangelical Spiritual Church, 614 North Parkside Ave. Harry M. Hilborn.

CHICAGO—First Church of Divine Heal- ing, 4441 North Arden Ave. V. Klinger-Burg.

CHICAGO—First Church of Spirit Heal- ing, La Salle Hotel. C. A. Burgess.

CHICAGO—First Fraternal Spiritual Church, 639 E. Madison St. Mc- Garry Hall. Emma B.

CHICAGO—First German American Spirit- ualist Church, 3600 W. North Ave. Eagle Hall, 3rd Floor. Mrs. E. Olsen.

CHICAGO—First Polish-American Spirit- ualist Church, 3440-48 Fullerton Ave., 2nd floor. Rose Chupka.

CHICAGO—First Spiritualist Church of Divinity, 7018 So. Wolcott Ave. Ogden Park St. DeWolcott Ave.

CHICAGO—First Roseland Spiritualist Church, 138 E. 114th St. Mrs. Wilson.

CHICAGO—Friendly Spiritualist Church, 1655 West 63rd St. Sheldon Northrup.

CHICAGO—Liberal Psychic Science Church No. 1, 1341 W. Taylor St. Wednesday, 2:30 P. M. Anthony Car- mardo.

CHICAGO—Psychic Science Church, Ash- land Bldg., 166 North Clark St. Rooms 108-109. Bertha Woodworth.

CHICAGO—Portland Spiritualist Church, 154 West 63rd St. Second Floor. Rose Mackay.

CHICAGO—Rose Tyrrell Spiritualist Church, 4814 Potomac Ave. Teresa Rette Hayden.

CHICAGO—Spiritual Church of Truth, 3149 West North Ave. Theo. Siers.

CHICAGO—Scientific Center of Spiritu- alism, Midland Club Hotel, 172 W. Adams St. Catherine Larney.

CHICAGO—Temple of Universal Law, 414 North Western Ave. Room 137. Charlotte Birken.

CHICAGO—Third Spiritualist Church, (O. O. F. S.), 6981 South Morgan. John Sainer.

CICERO—Liberal Psychic Science Church, 1381 S. 87th Court. Sun. 2:30 P. M. M. E. P. M. Anthony Carmardo.

CICERO—Liberal Psychic Science Wal- ace, 181 E. 18th St. Phone Chicago 1693 2 to 4 P. M. 1st Thurs- day, 8 P. M. Mrs. M. Mathers, Sec'y. Corcora G. G. G. A. S. Supt. Elsie Beckman, Treas.; Edna Davenport, Sec'y.

DANVILLE—Spiritualist Church, 1264 West Main. Clay Campbell.

DECATUR—First Spiritualist Church of Truth, 215 N. Water St. Rev. Grace W. 704.

EARLVILLE—Spiritual Church of Friend- ship, Victoria Washington.

EAST ST. LOUIS—St. Columbian Spirit- ualist Church, 871 N. 18th St. Iona Brandt.

EAST ST. LOUIS—Spiritual Science Church, 208 and Cleveland Ave. Od- die Barbours.

ELGIN—First Spiritualist Church, 18 E. Chicago St. Nelson's Hall. Jesse Perry- man, President.

GRANITE CITY—First Spiritualist Church, 208 and Cleveland Ave. Od- die Barbours.

JOLIET—First Spiritualist Church, Jap- er & Glenwood Pl. Charles Kroppin.

Chesterfield Medium



"Psychic Observer"

EDITH STILLWELL, 612 North Main St., New Castle, Indiana . . .

one of America's foremost blind- fold billet readers. She is also a mental and direct-voice medium.

During the summer months, Mrs. Stilwell is featured at The Chesterfield Spiritualist Camp, Chesterfield, Indiana. The inter- vening months of each year are devoted to propaganda work, when Mrs. Stilwell, usually accompanied by Rev. Mable Riffe, travels throughout the middle west . . .

serving spiritualist churches and societies . . . her public platform demonstrations have convinced thousands of the truth of spirit return.

JOLIET—Hoop Memorial Spiritualist Church, 91 Union St. Ella R. Hoop.

LEROY—J. T. & E. J. Crumbaugh Spirit- ualist Church, Chas. C. Cunningham.

PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

ROCKFORD—First Spiritualist Church, 201 N. Main St. Corrie E. Dermody.

ROCKFORD—The Spiritualist Church of Christ, 115 North Third St. Social Hall. Ella Robinson, Pres.

STREATOR—Good Will Spiritualist Church, 214 South Monroe. Ross Hall. R. L. Gustin, President; Olive Haring, Secretary.

WESTMONT—Unity Spiritualist Church, 414 Holman Ave. K. of P. Hall. Ruth Corly.

INDIANAPOLIS—Progressive Spiritualist Church, Park and St. Clair. Joseph T. Bolander, President. Miss Virginia Gordon, Sec'y.

INDIANAPOLIS—Psychic Science Spirit- ualist Church, 824 N. Pennsylvania Ave. N. Mitchell St. Dr. B. F. Clark.

INDIANAPOLIS—Spiritualist Center, 345 North Penna. St. A. J. Dinsinger.

INDIANAPOLIS—Spiritualist Church, 300 Massachusetts Ave. Mr. and Mrs. John P. Van Meir.

KOKOMO—The True Spiritualist Church, 1 O. O. F. Hall. Rev. Kimbel. Rev. Roberts, Rev. R. C. Davis, Missionary workers, 13rd Sunday all day services.

LAFAYETTE—Church of Divine Truth, Men's Hall, Fourth and Ferry Sts. Elsie Fay Brown.

LAFAYETTE—Progressive Spiritualist Church, 816 South St. Tannie Solom- on.

LAPORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

LAPORTE—Spiritualist Memorial Church, White Eagle Hall, Palauki St. Bath Griffin, Route 4, Box 158. Phone 229X.

LOANSFORT—First Spiritualist Church, Logan Square, Barnes Hotel. Mac Sullivan, President; Ethel Moore Bower, Sec'y.

MARIAN—Distributor of Light, Spirit- ualist Church of S. M. Nebraska & Second St. Mable Pittman.

MARION—Progressive S. M. A. Church, 414 Hollis Hall, 1104 West 3rd St. Edward Fawcett.

MONTEPULI—United Spiritualist Church, 117 E. High St. Daisy F. Truvel.

PERU—First Spiritualist Church, 62 South Miami St. Mrs. A. J. Fortune, Pastor.

PLYMOUTH—Sacred Heart Spiritualist Church, K. P. Hall, N. Michigan St. Miss Alice Chaney.

RICHMOND—Christ Bible Spiritualist Church, 21 South 14th St. George H. Baker.

SOUTH BEND—First Church of Prayer, 410 West Wayne. Beale Wells.

IOWA

CEDAR RAPIDS—Spiritual Science Church, U. B. of L., 420 First Ave. East, K. P. Hall. Martha E. Miller, Belle Tracy.

MARSHALLTOWN—First Spiritualist Church, 121 W. Main Street. Mrs. Emma Clara Brown, Sec'y.

OTTUMWA—The Davis Spiritualist Alliance Church, 235 South Moore Street. Rev. George Forrest Davis.

KANSAS

FORT SCOTT—Second Spiritualist Church, Lupton Hall. Blanche Watson, Nell Eisten.

HUTCHINSON—Universal Spiritualist Church, 223 West 5th. Lois Wright, Pres. 1115 North Washington.

KANSAS CITY—First Spiritualist Church, 1061 Armstrong Ave. Bettie J. Palmer.

WICHITA—First Spiritualist Church, 121 South Main St. Ira Durham, Pres. Minnie Moore, Sec'y.

WICHITA—N. S. T. Spiritual Center, 428 N. Market St. Rev. Dollie E. Seybold.

KENTUCKY

LEXINGTON—The Spiritual Truth Center, 114 Brown Ave. Mrs. Fred Flight- master, Route No. 4, Lexington.

LOUISIANA

NEW ORLEANS—Divine Fellowship of Spiritualism, 823 Spahn Street. Mrs. C. Langhoff.

MARYLAND

BALTIMORE—Psychic Study Club, 2714 Emmons Ave. Rev. Bertha Eckroed.

BALTIMORE—Temple of Wisdom, 690 East 29th St. Elizabeth H. Dennis.

MASSACHUSETTS

SPIRITUALIST CHURCHES

(Continued from Page 10)

DETROIT—Trinity Spiritualist Church, 11440 Charlevoix Ave. Sarah Anderson.

DETROIT—Universal Jehovah's Temple, 4677 16th St. Evelyn E. S. Long.

DETROIT—White Shrine Spiritualist Temple, Macabee Bldg., Woodward & Putnam Ave. Henrietta A. Schenker.

EATON RAPIDS—Spiritualist Episcopal Church, East Hamlin St. John W. Bunker, Robert G. Chaney.

FLINT—First Christian Spiritualist Church, 409 E. Kearley St. John W. Pearce.

FLINT—Goodwill Spiritualist Church, 127 1/2 East Kearley St. Malcolm Riddle.

GRAND RAPIDS—Church of Divine Science, over Majestic Theater, Library St., entrance, Grace L. Bracken.

GRAND RAPIDS—First Church of Truth, 26 Shelby St. Rachel Carter.

GRAND RAPIDS—Spiritualist Church of Understanding, 1107 Sheldon Ave. Coris Rutledge, Pres.; Margaret Ward, Sec'y. 4125 Division Ave. So.

GRAND RAPIDS—Spiritualist Church of Truth, 409 E. Hall, 240 N. Division Ave. Rev. Ernest Glasgow.

JACKSON—Allen Memorial Temple of Healing, 150 W. Cortland St. M. W. Frank.

JACKSON—Goodfellow Spiritualist Church, Leroy and Elery Ave. Chas. Gulick; Leonore De Rae Rife.

KALAMAZOO—Church of The Aquarian Gospel of Jesus Christ, 230 E. Michigan Ave. A. J. Stenzel.

LESLIE—Flower Memorial Spiritualist Church, West Bellevue St. Clifford and Edna Flower, Pres. and Vice Pres.

MUSKEGON—Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Alford.

OWOSSO—First Psychic Research Spiritualist Church, 610 Clinton St. Ella Riley.

OWOSSO—Spiritualist Mission, 109 1/2 North Washington St. Ruth DeVoe, President.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

PORT HURON—Divine Spiritualist Church, Old Fellows' Hall, Lapeer Ave. Rev. Rebecca Privat.

ROMEO—The Advanced Spiritualist Association (Romeo Branch Church) 106 West St. Clair (Corner Main). Services 2:30 P. M. Rev. Vera Gravel.

ROSELVILLE—Church of Harmony, 17369 Roselville Blvd. near Maple. C. J. Schluchter.

SAGINAW—Church of Spiritual Truth, 1833 N. Charles St. Alma M. Eastman.

MINNESOTA

DULUTH—First Spiritualist Temple, 601 East 5th St. Beanie Magnuson.

MINNEAPOLIS—East Side Spiritualist Church, 1 O. O. F. Hall, 22nd, Central Ave. N. E. Mrs. Frank Steinhilber, Sec'y.

MINNEAPOLIS—Memorial Spiritualist Academy, Hampshire Arms Hotel, 4th Ave. and 9th St. Rev. Henry Paulson.

MINNEAPOLIS—Third Spiritualist Church, 931 12th Ave. South. Clara Johnson.

ST. PAUL—Church of Life, 413 Park Ave. Irene D. Sackett.

ST. PAUL—First Christian Spiritualist Church, Colonial Hall, 574 Wabasha Dr. Max Zoller.

ST. PAUL—First Spiritualist Church, Hauke and St. Albans. Floyd Thornton.

MISSOURI

KANSAS CITY—Church of Jesus Christ Our Redeemer, 224 Benton Blvd. Nettie Garner Barber.

KANSAS CITY—Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

KANSAS CITY—First Spiritualist Church, 23rd and Lawn. Sarah A. Kraus.

KANSAS CITY—First Spiritualist Episcopal Church, 3521 Virginia. M. D. Russell.

KANSAS CITY—Fourth Church of Progressive Life, 3009 Harrison. Rev. Clara Winnie.

KANSAS CITY—The First Church Science of Progressive Life, 2418 E. 31st St. Mary L. Feltes.

KANSAS CITY—Third Spiritualist Church, 2301 Van Brunt Blvd. John Dennis, President.

ST. LOUIS—Advanced Soul National Psychic Science Association, 4408 N. 19th St. Ser. Sun, Tues., 2-8. Rev. Jose Erhart.

ST. LOUIS—Bright Star Spiritualist Church, 3660 Castellan Ave. Mollie Bauer.

ST. LOUIS—Third Spiritualist Church, 3609 Potomac St. Anna Bohman.

ST. LOUIS—First Spiritualist Church, American Lodge, 436 Bates St. Emma Ordrop.

ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.

ST. LOUIS—Psychic Center, Biltmore Hotel, Apt. 2-A. Lula Taber.

ST. LOUIS—Spiritual Science Church, 3665 Halliday, Services Thursday at 2 and Sunday at 8. Rev. E. Becke.

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan. Lionel P. Eveman.

RENO—Church of Revelation No. 4, 136 Mill St. Myrtle Eickelberg.

NEW JERSEY

AUDUBON—East of Arc Divine Healing Union, 216 Oakland Ave. Christie L. Couryman.

CAMDEN—Fourth Spiritualist Church, 24 North 25th St. Eliza Walther.

CAMDEN—St. Marks Christian Spiritualist, Hadden Ave., Washington St. Services Sun, Wed., 8 P. M. Thurs., 2 P. M. Mary L. ReCor.

CAMDEN—Second Spiritualist Church, 125 Federal St. Catherine Broome.

EAST ORANGE—Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

HACKENSACK—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

JERSEY CITY—Grace Divine Spiritualist Church, 191 Griffith St. (near Summit Ave.) Ethel Arrigo.

LONG BRANCH—Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood.

NEWARK—Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Harlewood.

PASSAIC—First Spiritualist Church, 127 Prospect. Ida M. Demopoulos.

PATERSON—First Spiritualist Church, 142 Carroll Street, Emily Preston.

PATERSON—West Broadway (Second) Spiritualist Church, 176 W. Broadway. Elizabeth Splitter.

TRENTON—First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

UNION CITY—Divine Psychic Mission of Consolation, 415-435th St. Rev. Anna Doerner.

UNION CITY—Spiritual Church of Divine Guidance, 517 87th St. Rev. S. E. Busch, 192 Cambridge St. J. J. E. O'G.

UNION CITY—The First Spiritualist Church of the Resurrection, 101 48th St. Rev. M. Shifka.

NEW YORK

ALBANY—Unity Spiritualist Temple, 13 Clinton Ave. Thora C. Pearson, Pastor.

BATAVIA—Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

BINGHAMTON—Universal Church of the Master of New York State, 1248 Vestal Ave. Y. Higgins.

BINGHAMTON—Universal Spiritualist Church, 74 Washington St. Adolph Stiner.

BROOKLYN—Child of Grace Spiritualist Church, 598 Pacific St. between 4th and Flatbush Aves. Grace Radiata Services Sun, Tues., 8 P. M.; Tues. and Fri., 2 P. M.

BROOKLYN—Cosmopolitan Church, 31 Cranberry St. Corner Hilda St. Mary B. Murphy.

BROOKLYN—St. Johns Spiritualist Church, 8015 3rd Ave. Rev. Lillian Johnson, Pastor; Sun, Wed., Fri., 8 P. M.; Mon., 8 P. M.; D. M. L. 4th Ave. Local, 77th St. Station.

BROOKLYN—The Divine Spiritualist Church, 687 Sixth Street, between 8th and 9th Avenues. (Basement entrance). Beatrice De Hunt.

BUFFALO—Brookline Memorial Spiritualist Church, Richmond at Summer. F. W. Mitchell.

BUFFALO—Center of Psychic Science, Chalmers Room, Hotel Statler. Clifford L. Bias.

BUFFALO—Christian Order of Spiritual Scientists, Myrtle Chapel, 95 Ashland Avenue, Rev. Marguerite Hannay; Sun, 11:15 A. M. M. S. P. M.

BUFFALO—Church of Eternal Brotherhood (N.S.A.), Malta Temple, 3236 Bailey Ave. D. Mona Berry.

BUFFALO—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson St. Rev. Fred Felix.

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Stephen Nusall.

BUFFALO—Comic Science Foundation, Terrace Room, Hotel Statler. Theodore C. Russell, Leader.

BUFFALO—Spiritualist Church of Life, 34 Elam Place. T. John Kelly.

BUFFALO—Sunflower Spiritualist Church, Walden Ave. and Brinkman. Ida Hansen, 39 Manhattan St.

BUFFALO—Unity Spiritualist Church, 796 Elliott, near High. Isabell Reed.

EAST AURORA—First Spiritualist Church, Temple St. Mildred Mason.

ELMIRA—First Spiritualist Church, 463 E. Church St. I. O. O. F. Temple. Ave. Bostwick.

ELMIRA—Psychic Study Club, 1122 1/2 Oak St. Goldie Sargent.

FREDONIA—International Spiritualist Shrine, 225 East Main St. Rev. Minnie Cooke O'Hara.

FULTON—Spiritualist Center, 216 Cayuga St. Pearl Jones.

HORNELL—First Spiritualist Church, Main St., Macabee Hall. Fred Martin, Annabel Martin, Goldie Tyler.

HORNELL—Lily Dale Circle, 69 State St. Friday evening, messages. W. N. Merrill, Pres.; Ruthie Groulde, Vice Pres.

LOCKPORT—The Lock City Spiritualist Temple, 11-13 West Main Street. Rev. Clara Fisher.

NEW YORK CITY—Heaven Light Spiritualist Church (A.M. N.S.A.), 206 W. 88th St. Message Service Tues. and Thurs., 8 P. M.; and 8 P. M.; Sun., 2 P. M.; Wed., 8 P. M.; Thurs., 8 P. M.; Fri., 8 P. M.; Mon., Thurs., Sat., 2 P. M. Mrs. Ann Erickson.

NEW YORK CITY—Church of Eternal Truth, 100 West 76th St. Services Sun, Tues., Fri., 8 P. M.; Mon., Thurs., Sat., 2 P. M. M. E. Evan Shea.

NEW YORK CITY—Eighty Spiritualist Church, 43 West 66th St. Services Wed., 2 P. M. and Fri., 8 P. M. Janie Wright.

NEW YORK CITY—Little Cedar Spiritualist Church, 100 W. 72nd St. Room 308. Mon. and Wed., 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

NEW YORK CITY—Oakleaf Spiritualist Temple, 111 W. 82nd St. Bet. Col. and Astor Aves. Ser. Sun, Tues., Thurs., 8 P. M.; Wed., Sat., 2:30 P. M. Mrs. Regina Welz.

NEW YORK CITY—Spiritual and Ethical Society, Hotel Astor, 44th and Broadway, Sunday 4th to May 25. Sec'y, 608 West 140 St. (Apt. 15). Fred Schneider.

Iowa Spiritualist



REV. GEORGE FORREST DAVIS, Founder and Pastor of The Davis Spiritualist Alliance Church, 235 South Moore St., Ottumwa, Iowa. He is the Iowa State Representative for the National Spiritual Alliance.

In all church activities, Rev. Davis is assisted by his wife, Rev. Willa Mae Davis. . . both, as ordained ministers, have been active in the ranks of Spiritualism for many years.

NEW YORK CITY—Spiritual Church of God, McAlpin Hotel. Rev. Johannes Greber.

NEW YORK CITY—Spiritualist Church of Unity, 68 W. 118th St. Services Sun, Wed. and Fri. Eve. Rev. Julia White.

NEW YORK CITY—Temple of Spiritual Healing, Studio 826, Carnegie Hall Bldg. S. Cor. 56th St. and 7th Ave. E. Vincente Hunt.

NEW YORK CITY—The Church of Progressive Truth, Inc., 310 Riverside Drive, Apartment 1702. Nora Pepper Palmer.

NEW YORK CITY—United Spiritualist Church, 267 Columbus Ave., at 72nd St. Services Sunday, Monday, Tuesday, Wednesday, Friday at 8 P. M. Thursday and Saturday, 2 P. M. Edward Lester Thorne.

NEW YORK CITY—Universal Center of Psychic Science, Inc., 147 West 75th St. Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

NEW YORK CITY—Universal Inner-Vision Church, Carnegie Hall, Pearl Irick Long (Services temporarily discontinued owing to minister's illness).

NEW YORK CITY—W. T. Stead Memorial Church, 41 West 88th St. Mrs. S. Thelma (Cecil M. Cook).

NIAGARA FALLS—White Rose Center, Free Psychic Truth, Unitarian Church Bldg. Joseph Vogel.

QUEENS VILLAGE—The Spiritual Church of Medina, 2127-75 Whitehall Terrace (Corner of 214th St., one short block north of Hillside Ave.) Sun. & P. M. Mon. & P. M.; Wed. 2 and 8 P. M. Thurs. 10 A. M. and 2 P. M. Marion Miller.

RICHMOND HILL—First Spiritualist Church, 122-12 Liberty Ave. Sun. 8:30 P. M. Thurs. 2:30 and 8:30 P. M. Rev. F. Palmer Gibson, Pastor.

ROCHESTER—Center Temple, "Universal Psychic Building," 67 Edinburg Street, Sun. and Wed. 8 P. M. Pastor, Rev. Helene Gerold, Asst. Pastor, Ella Thomas.

ROCHESTER—Church of Divine Inspiration, 27 Appleton St. Frances Adams.

ROCHESTER—Harmony Circle, 32 South Ave. Emma J. Compton.

ROCHESTER—Open Door Spiritualist Church, Hotel Renca, Green Room. Leota B. Maxwell.

ROCHESTER—Rosebud Temple, 261 Broadway, Apts. 7, Tues. & Fri. 8 P. M. Wed. 2:30 P. M. Thurs. 8 P. M. Rev. E. E. Wagner.

ROCHESTER—Spiritualist Church of True Brotherhood, 372 Flint St. Pearl Tzart.

ROCHESTER—Universal Spiritualist Church, 169 Geneva St. Louis C. Brown, Lillian Stauber.

ROME—Psychic Science Study Club, I. O. O. F. Temple, Liberty St. Rev. Mary Olson.

SCHENECTADY—Progressive Spiritualist Church, 147 Main St. E. Jones, Pastor; Lillian Welz, Sec'y.

SOUTH OZARK PARK (L. I.)—Helen Memorial Spiritualist Church, 18-18 1/2 Thurston Ave. Sun. 8 P. M.; Thurs. & 8:30 P. M.; Sunday, 8:15 P. M. Rev. G. E. Wagner.

SYRACUSE—First Spiritualist Church, 535 Ontario Ave. Rev. Williams, Lillian E. Galey.

SYRACUSE—The First Spiritualist Church of Grace, Planers Hall, West Onondaga St. Rev. Grace Kilmer.

WOODHAVEN (Queens)—Church of Eternal Light, Mon. 8:45 9:15 P. M.; Tues. & Thurs. 2 and 8 P. M. Wm. Skidmore.

OHIO

AKRON—Christian Spiritualist Temple, 147 S. College St. Lydia Hooser.

AKRON—Friendly Spiritualist Church, 944 N. Main St. Rev. E. E. Wagner.

AKRON—St. Paul's Spiritualist Church, 101 South College St. William Edvard Hart.

BRIDGEPORT—Inter-National Constitutional Church, 209 Howard St. Rev. Albert LeRoy Doerngen.

PHILADELPHIA—Christ Chapel of Healing, 1235 West Venango St. Mieswa H. Gray.

PHILADELPHIA—First Church of Silent Demand, 5965 Colgate St. Mabel Ealey.

CANTON—Psychic Science Spiritualist Temple, 213 Market St. North. Idam Swale Moore.

CANTON—Temple of Truth Spiritualist Church, 116 McKinley Ave. N. W. Viola Denney.

CINCINNATI—Home Spiritualist Temple, 27 East 12th St. Anna P. Bryson.

CINCINNATI—First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Cover.

CINCINNATI—Spiritualist Healing Bathing, 2710 Cleinview Ave. Bertha Bickett.

CLEVELAND—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

CLEVELAND—Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

CLEVELAND—Spiritual Science Church, 1947 St. Clair St. Glenville Center Hall. Rene Hunt.

CLEVELAND—Sunflower Spiritualist Church, 19305 Pawnee Ave. Beale Jacka.

COLUMBUS—Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun, Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

COLUMBUS—Spiritualist Temple, 6th & State Sts. Mable Riffle, Elsie Fishburn, Jewel P. Clark Johnson.

COLUMBUS—Spiritualist Temple, 1005 E. Long St. Elsie Johnson.

DAYTON—Fraternity Spiritualist Church, Circles Thursday evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

DAYTON—Central Spiritualist Church, Haynes & Hubert. George Custer.

DELAWARE—Spiritualist Science Church, 509 1/2 North Sandusky St. Bertha McLeod.

EAST LIVERPOOL—First Spiritualist Church, Moore Hall, 4th and Wash Sts. Frances Gillespie.

GREENVILLE—Christian Spiritualist Church, 529 1/2 Pleasant. Rev. Clara F. Heller, Pastor.

MEDINA—River Styx Spiritualist Church, Hilda Stewart and Revina Roshan.

SANDUSKY—Spiritual Temple, 232 McDough St. Tuesday, 2:30 and 8. Nora A. Hook.

SPRINGFIELD—Spiritual Center, 13 S. Fountain Ave. (I.O.O.F. Hall). Bertha R. Marx.

TOLEDO—Christian Spiritualist Temple, 17th and Monroe Sts. I.O.O.F. Temple. Cecil Edger, 140th St.

TOLEDO—Friendly Spiritualist Temple, 129 Ontario St. Thomas W. Holcomb.

TOLEDO—God's Temple Church, 1020 Broadway Ave. Vina Kriner.

TOLEDO—Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

VANDALIA—National Read, one mile west, Colman L. Pleasant.

WARREN—Christ Universal Spiritualist Church, Room 105, McKinley Club. Brandon Block, High St. N. E.

YOUNGSTOWN—First Spiritualist Church, 323 W. LaCelle. Sunday, 7:45 P. M. Mon. & Thurs., 8 P. M. Mrs. L. Felzer, Miss Ruth Fields.

YOUNGSTOWN—St. Mari's Spiritualist Church of the Soul, 747 Willow St. Elder Rachel M. Stewart.

OKLAHOMA

BARTLESVILLE—First Spiritualist Church, pastor, C. Ruth Williams, 184 N. Choctaw; Sec'y, Hilda Lohoe, 908 Wyndotte.

GUTHRIE—Spiritual Science Church, 119 1/2 Oklahoma Ave. Edna Francis Miller.

OKLAHOMA CITY—Dark Room Home Circle, 304 Shields Blvd. Rev. Sallie Mae Stone.

OKLAHOMA CITY—First Spiritual Science Church, 229 N. W. 13th St. Mae Derr McQuestion.

TULSA—Second Spiritualist Church, 109 1/2 East Third St. J. S. Allison.

TULSA—Spiritual Science Church, No. 185 Pythian Bldg. Mrs. Harry J. Swartz.

OREGON

KLAMATH FALLS—Church of Progressive Psychic Science, Healing Center, Inc. No. 3, 162 East Main. Kathleen Kirt, Pastor.

MEDFORD—Psychic Center Class, 5 East Third St. Anna Rath.

PORTLAND—Progressive Psychic and Divine Healing Center, Inc., Studio Bldg. 210 A. Sun. Ser. 8 P. M. Rev. Lulu W. Mittlesteadt, 1860 S. W. 4th Ave.

PORTLAND—The College of Divine Science and Realization, 1835 S. W. 11th St. Mrs. J. C. F. Grumblin.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 29 N. 3rd St. N.S.A.

BETHLEHEM—Christian Spiritualist Church, 18 West Garrison St. Mary Ann Reph.

BRADFORD—First Church of Spiritualist, 48 Chestnut St. C. J. Heinman, Pres.

BRADFORD—The Golden Rule Circle, 80 Hobson Place. Mrs. Elizabeth Schneider, Pres.

CHARLESTON—Dias Spiritualist Temple, 327 McKean Ave. C. P. Dias.

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